THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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A Tribute

To the memory of the *first* Sunday School Teacher,
Mrs. Bradburn.[*]

Shall conquering tyrants wake the gifted muse,
Till thrilling measures rouse the dormant fire
Of earth's ambition, and her lays refuse
To twine the immortal wreath, or touch the lyre,
When the meek servants of the cross retire,
From love's sweet labors to the rest of heaven?

When mind and talent use their syren power,
To lull in bright imaginings the day
Of life's probation, let *their meed* be given,
The *world's* applause: but when saints pass away
Like gentle Bradburn, rich in works of love,
Prepared through grace for glorious crowns above,
Let Christians' harps melodious pæans raise,
And glorify their Lord with solemn praise.

M. A. W.

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[*] See the obituary in the Churchman of July 5th.

Pleasant Valley, July 7, 1834.

THE CHURCHMAN.

SATURDAY, JULY 26, 1834.

Priesthood.—A writer in the Protestant Episcopalian, to whom we have called attention in another column, well remarks:

"We agree also that the ministry appointed by Christ is rightly called a priesthood—the ministry of any religion is the priesthood of that religion. But we deny that a priest is necessarily a sacrificer of victims—for a high priest was "ordained for men in things [generally] pertaining to God" τα προς τον Θεον—and he offered "*both* gifts and sacrifices for sin." *All* these functions were priestly, and the cessation of one of them does not destroy the sacerdotal character of the rest."

We would press this consideration at present on the attention of our readers. It is the glory of our Church in this, as in other respects, to occupy a medium ground comprising all the excellencies possessed by either Romanists or Dissenters, (we use neither term in an invidious sense, but each as the best fitted to convey an obvious meaning,) and at the same time rejecting the abuses of the one, and supplying the defects of the other. She recognises, for instance, a priesthood, and in it provides for her members all that the Scriptures prescribe, or reason can embrace, or the wants of man require. But all the usurpations of the priesthood in the dark ages, over the consciences of men, she has effectually renounced; and not only so, but has cut away with a discreet but unsparing hand, all the devices by which those usurpations were supported. On the other hand, she has retained the priesthood itself, and is thus enabled to raise a barrier which her sister Churches among Protestants cannot raise, against the encroachments of heresy and the outbreakings of fanaticism. Only let us be true to ourselves, avoid all needless extraneous influence, and concentrate our energies on our own institutions,—our Seminaries, our Missionary and Tract Societies, and we must go forward. With superstition and tyranny on one side, and latitudinarianism and extravagance on the other, and a verging to infidelity on both, it will unavoidably come to pass that the true character of our Church for moderation and wisdom will be more and more understood and admired, and hold her up as the asylum to all those who wish to see orthodox truth in *permanent* alliance with sterling piety.

Prayer.—Before the reader follows us in the remarks we are about to make, he will oblige us by turning to the article on "Prayer," from a much esteemed correspondent, and reading it throughout.

Well, have you read it?

Yes.

Do you like it?

Its sentiments are pious, and its language chaste and beautiful: I am much pleased with it.

Not more than it deserves. But is there no opinion or statement in it from which you differ?

I perceived none, unless it be that innocent and perfect beings, such as Adam before the fall, angels and beatified spirits, do not need to pray.

Well, what do you think of that?

The writer, of course, takes prayer in the limited sense of petition. He allows that adoration, thanksgiving, and all else that constitutes prayer in its most comprehensive sense—

Are all exercised by the most exalted beings. Undoubtedly. But what think you of the opinion that perfect beings do not exercise prayer in the stricter sense of petition or supplication?

We never read of angels praying, but often of their being engaged in demonstrations of love and gratitude. And as perfect beings cannot err, it would seem at first blush, as your correspondent says, that their employments are those of adoration and thanksgiving, but not strictly of prayer. However, the point is one which I have never specially investigated.

Ay, neither have we: neither probably have our readers, nor even perhaps our correspondent himself. He has given, we suppose, the impression which has been left on his mind by his general course of reading and meditation. Our impression, we confess, is different. We regard prayer as the great law of the moral universe. We look upon it as the channel through which God dispenses his blessings to all creatures of all orders of being, from the highest archangel to the lowliest of the sons of Adam. However innocent or perfect the creature may be, he is so, not absolutely, but dependently, and is only rendered so, in our view of the matter, in virtue of the grace of God, communicated in answer to prayer.

The question may embrace two different points, 1. in regard to the just made perfect after they have fallen; and, 2. in regard to beings who have never fallen.

As to beatified spirits, we cannot conceive it possible that they should continue to exist without the exercise of prayer. Prayer, we should say, would be their "vital breath," their "native air" in heaven, more truly and more emphatically than it was on earth. If they should cease to pray, they would unlearn the greatest lesson of the Christian life, and have no further use for a gift which it was a constant part of their discipline to exercise. The longer the Christian lives, the more natural, so to speak, prayer becomes, and the more natural prayer becomes, the better the Christian grows; and is it probable, that when he leaves the infancy of his being, and enters on a larger sphere of prospective glory, the highest means of spiritual perfection (still a progressive perfection) will be lost? Or to put the question in another form, the future life is a life of progression: is it analogous to suppose that increasing holiness will be bestowed at any future time in the economy of grace, on any other law than that on which it is now suspended, viz. in answer to prayer? Again: prayer is the confession of dependence, and as such, is the distinguishing mark of Christian character; those who pray, acknowledge God for their sovereign, and become his subjects; those who refuse to pray, are rebels. What evidence is there that the order will be reversed in heaven? Why may we not believe that to withhold prayer in heaven, would constitute rebellion in like manner as upon earth? Further still; one object of God in permitting the apostasy is, to demonstrate his sovereignty, and prove the dependence of the creature; and one of the designs of human probation is, to burn this sentiment of dependence into the renovated soul; to work in it an everlasting conviction of its own emptiness and the divine fulness. Now can we believe that such a sentiment would remain dormant? The sole expression, however, of the sentiment, would be prayer; the utterance of wants, and the supplication of succors; and therefore, if the sentiment is to be active in beatified spirits, they must always continue to pray. To sum up in a word, we would say that we regard prayer as a necessary and inalienable attribute of the renewed soul; and that without which, it cannot exist either in the present state of probation, or in the enjoyment of the promised rest.

Next in regard to angels and such beings, as was Adam in paradise. Many interesting questions might be raised, but as they would be rather of a speculative than practical nature, we shall avoid them, and bring the matter into as short compass as possible.

Such beings act either in virtue of inherent powers of their own—given by God it is true, but yet in such manner that they may act in virtue of them alone, and without any further assistance from God; or else by strength progressively derived to them from God. If the latter then, the analogy of what we know of the economy of grace makes it fair to presume, unless the contrary can be proved, that the same law prevails beyond the economy of grace; and that in all parts of the moral creation, as well as in that which the Bible discloses, strength is communicated in answer to prayer. If the former ground be taken, why then, as some of these perfect beings have fallen, and consequently as others may fall, it follows that they need a strength greater than their own to preserve them from falling. If the need existed, would they not receive it? If the perception of it be thus necessary to their well-being, would not God reveal it to them? And would not prayer thus become their interest and their duty? At least as there is a possibility of their falling, it is proper for them to pray, *Lead us not into temptation!* On either hypothesis there results the necessity of prayer.

If it be the object of redemption to restore man to his original state of perfection, all the arguments in favor of prayer among beatified spirits are equally conclusive for the same habit among angels and such beings as Adam, in the paradisaical state: the former having been redeemed, or brought back to a state similar to that which the latter have occupied.

Once more: it is difficult to see how the lesson of human apostasy, punishment, and redemption, could operate efficaciously on higher orders of beings, except by impressing them with a deeper sense of dependence, and impelling them to seek greater succors from that infinite spirit from whose fulness they all receive.

It is no small argument to the same effect, that Jesus Christ lived a life of prayer. He was a perfect being. To say that he prayed merely as an example, is to strike a blow at the heart of Christian morality. His prayers were unquestionably sincere, and sprang from the conviction of his own wants and dependence on the unoriginated godhead. Nor let it be said that his prayers were intercessory: they were chiefly, but not wholly so; as, for instance, "*Let this cup pass from me!*" "*Glorify thou me,*" *&c.*

In short, to regard perfection in any state of being, as securing an exemption from prayer, in the strictest sense of the word, is to efface the loveliest and holiest feature of the moral creation. All the faithful subjects of Jehovah live in his strength. Without this, as a preventing and ever-prompting cause, we do not believe there would be one holy volition in the universe. Now prayer we fancy to be the exhaustion of the creature, preparatory to the ever-increasing influx of divine energy. All, all angels and saints, and beatified spirits, look to Jehovah, pour out their wants, implore succors, and receive of his fulness.

Ω and Irenæus, or the Jesuits' Greek.—We sometime ago republished from the Protestant Episcopalian an article on Transubstantiation, under the signature of "Ω." The object of the writer was to show that the early fathers gave no countenance to the Popish dogma, and for this purpose he collected, with little parade, but much learning, and subjected to a critical analysis all the passages in their works which had any bearing on the subject. The result was, that the fathers, from Clement to the Shepherd of Hermas, knew nothing of the dogma. Not *one sentence* in the whole respecting the Eucharist to which a Protestant could not subscribe. To us Protestants, who are accustomed to form our creed from the Bible and not the Fathers, this was a matter of comparatively little moment, being chiefly an *ad hominem* argument, or a vanquishing of the adversary on his own ground. But not so with the Romanists. The authority of the Church stands higher with them than the word of God, being the final arbiter for determining all matters of faith; and to deprive them of the support of the early fathers was to cut away the magnificent pillar of tradition at the base, and to leave the Pope and his satellites to the laughable drudgery of propping it up, or swinging it about in the air without a bottom to rest upon. Of course here was a home thrust for the Romanists, and the worst of it was, that it reached the very vitals of the system,—transubstantiation, or the turning of bread and wine into the real body and blood of Jesus Christ at the word of a priest, being the means chiefly relied on for throwing a mysterious awe about the priesthood. Here then was a "dignus vindice nodus,"—nor was it long before the demi-god of Jesuitical learning was present to cut it. In the Catholic Herald, the same paper that of late vauntingly proclaimed to its readers that "*the pen of a Jesuit never slips,*"[*] a writer, signing himself "Irenæus," with an affectation of superiority which true learning scorns, but which has become the prescriptive passport of pedantry to vulgar applause, accosts "Omega" as "a tyro!" to whom he would administer "salutary correction!"

And what think you, reader, is the correction administered to the "tyro" by him of the infallible pen? Why, out of *all the passages* from *all the fathers*, having any relevancy to the subject, there are two *only* in which the self-constituted *magister ferulæ* asserts that his "tyro" has laid himself open to castigation, and never surely did the oracular pedagogue of a country village amaze his gaping hearers

("While still the wonder grew,
That one small head could carry all he knew")

with two more ludicrous specimens of learning.

The first passage occurs in Ignatius:

———δια το μη ὁμολογειν την ευχαριστιαν σαρκα ειναι του σωτηρος ἡμων Ιησου Χριστου, ΤΗΝ ὑπερ ἁμαρτιων ἡμων παϑουσαν, ʽΗΝ τη χρηστοτητι ὁ πατηρ ηγειρεν.

The translation of which, as given by Archbishop Wake, is—

"Because they confess not the Eucharist to be the flesh of our Saviour Jesus Christ; *which* suffered for our sins, and *which* the Father of his goodness raised again from the dead."

Now the Romanists, with a degree of hyper-criticism demanded by the exigencies of the case, tell us that the meaning of the Greek would be more fully developed if the article were made emphatical and the passage rendered not "the flesh, &c. which suffered," but "THAT flesh, &c. WHICH suffered." To be sure if all the intensity of emphasis, which mind could conceive or language express, were infused into any part of the passage, it would still make out nothing for their cause. This "Omega" had sufficiently proved, and there he might well have stopped; but tempted, in the ardor of the chase, to hunt his game out of every skulking place, he denied that the Greek was any stronger than it was represented to be in the translation; nay, he added, it was not so strong, and that if it suited the idiom of our language it would be a closer rendering to say, "the Eucharist is *the flesh having suffered,*" than to say, "*that which suffered:*" as in Latin they say, "*eucharistiam esse carnem passam;*" and as, if the tense permitted, we might say in English, "*the suffering flesh.*" This natural and pertinent remark Irenæus not only disallows, but contends for retaining the emphasis in full. He gravely assures us that "THAT *flesh* WHICH, &c.," is the accurate translation, and that it is required by one of the "most ordinary idioms" of the Greek language, and takes occasion to lecture his "tyro" on "the pronominal nature of the Greek article!" Pshaw! The pronominal nature of the Greek article is nothing to the purpose. Irenæus has confounded two things essentially distinct, viz. the philosophic resolution of an idiom and its actual force. It is true that the article was originally a pronoun, but nobody who has been familiar with this principle long enough not to be tickled with its novelty, would think of applying it to the thousand passages in common use. If some coarse-humored satirist wished to give us a broad John Bull caricature of a pedant, this would be one of the most laughable strokes of the pencil. "Observe, Mr. Tyro," says this minister of 'salutary correction,' "observe this passage, Sir, τον Κυρον τον υἱον εχουσα,—beware, Sir, of the jejune and feeble translation of the vulgar. First, Sir, supply your ellipsis τον [οντα] υἱον: and don't forget, Sir, the pronominal nature of the article, and be sure to express the identity of τον υἱον and Κυρον with all the emphasis which our meagre vernacular admits. Observe, I say, not 'having her son Cyrus,' but having THAT Cyrus WHICH is her son!"[*]

We said that no one would make such an application of a philological principle, but one who had not yet done snapping his fingers and crying out ευρηκα, ευρηκα, in joy of his glorious discovery. But we are wrong. There is one other. It is the desperate polemic who, in the vain hope of saving a lost cause, is obliged to magnify motes into mountains; who, finding that he has lost every thing like flesh and blood, conjures up from his mental abyss some impalpable substances, (*vitas sub imagine formæ,*) which may help to mystify the most mystified of subjects with an imaginary emphasis which no English can express, and no sense conceive; and who after having been driven from every inch of terra firma into the puddles of petty criticism, still scorns inglorious ease, and proudly busies himself with blowing up a tempest in a tea-pot.

The other criticism is more worthy of the attention of the reader, and, with leave be it said, of the reputation of the master! It turns on a passage of Clement's epistle, in which Christ is called τον αρχιερεα των προσφερων ἡμων. Omega adopted the translation of Archbishop Wake, "the high priest of all our offerings." Irenæus referred to the Greek and could find nothing answering to the word "ALL." Here was a fine chance to "show up" the ignorance of the Protestants. But to be slow and wary, he looked again—τον—αρχιερεα—των, and now he rubs his glasses and takes yet a nearer look,—των—προσφερων—ἡμων. What! no such word as πασων in the whole sentence? "Well," quoth he, most learnedly, "here is either interpolation or false translation, that's certain; and the arrant Protestants may take their choice." Omega, in reply, quoted the canon of Bishop Middleton on the Article, in which he says, that "the article is employed *plurally* to denote whole *classes* and *descriptions* of *persons* or *things*. This usage," he continues, "is so prevalent, that, as far as I have observed, the Attic writers prefixed the article to plural nouns almost universally, so often as an affirmative is true alike of ALL the persons or things in question. I would call this the *inclusive* sense of the article." And what rejoins the master? Why, with the passage of Middleton right before his eyes, he vociferates, in the effrontery of mortified pride, "Bishop Middleton says no such thing, and"—hear him! hear him!—"AND IF HE DID, NO GREEK SCHOLAR WOULD BELIEVE HIM!!!"[†]

Now to be sure the true force of this passage is such as a divine, who has made his classical studies subordinate to others of a higher nature, could hardly be expected to perceive;[*] and such, we may add, as a monk, who had spent his time in his cell poring over the Greek fathers, would never dream of, and if told of would exclaim "*Incredulus odi,*" and vow it was put upon him for a humbug; but yet such also as could not escape the notice of any who had made much proficiency in Greek letters. It depends not indeed on one of the most common, or rather not on one of the most palpable, Greek idioms, but on a classic refinement, of which no one pretending to extraordinary scholarship could be supposed to be ignorant, being closely allied in principle to what is technically termed the hypothetic use of the article. Every one "who knows Greek" sufficiently well, will testify that Archbishop Wake's translation is correct, and that no other rendering could better express the demands of the Greek.[†] We will give the reader an analogous and familiar illustration, which will throw some light on the question, or at least convince him that *all* may sometimes be properly enough inserted in English, when there is no corresponding word in Greek. The first clause of the Lord's Prayer in Greek is Πατερ ἡμων, and the full sense is, with the subaudition of των ανθρωπων,—*Father of* ALL *mankind*. Had any meaning less comprehensive than this been intended, the expression would have been Πατερ ἡμετερε: in which case the genitive with the article could not be supplied. (See Professor Anthon's Greek Grammar, p. 219. Fifth edition.)

And is this a specimen of Jesuits' learning? "*There was a time when such things would have surprised us.*"[‡] But as the Vermont Chronicle shrewdly observed awhile ago, "We have heard some stories before about the Roman priests' knowledge of Greek." For the Jesuits to vaunt that they "hold a pen which never slips," is for the dotage of old age to boast of the exploits of boyhood. The time of their celebrity is past. There is a weight of "learned lumber" which they may still tug to roll up hill, but which they can never raise to a level with the demands of the present age. Their learning as well as their genius belongs to the "Saturnian age of lead." We know not with what extravagant expectations they may have come hither from abroad, but we can tell them that on this side of the Atlantic we expect different qualifications from any which they have yet displayed. Irenæus is probably a favorable specimen of the *genus*; and if so, we must say, "*Ne sutor,* &c.—stick to your vulgate and your missal, gentlemen, and leave the Greek to abler hands."

But we have not quite done with this minister of "salutary correction." We have to tell of an instance of pettiness of moral character far more despicable than any poverty of literary attainment. Despicable and yet laughable: so sure did the master feel that he had the "tyro" safe in his clutches, and that he could set him adrift branded with the disgrace of a public whipping, that he was determined to make the most of his victory. It was too much that one whom he had proved a "tyro," should remain concealed under a fictitious signature. No, no; he must stand forth to the world, and accordingly the master, chuckling and rubbing his hands, waits upon the "tyro" to the threshold, and introduces him to his readers as Bishop Onderdonk, of Pennsylvania. "A writer in the Episcopalian," he says, "who signs himself 'Ω.' and who, Bishop White informs us, is Bishop Onderdonk, &c." Bishop Onderdonk has come off unscathed. But who is this Irenæus? Who is it that in a tone of presumptuous sarcasm tells us "he does not pretend to that *profound* knowledge of Greek which distinguishes the writers in the Episcopalian?" The identical one who, because he was told that some of his nonsense,—

"Nonsense precipitate, like running lead,
That slipp'd through cracks and zigzags of the head,"

was simply *nonsense*,—whines out a complaint about "a disregard of courtesy!" Well, courtesy or no courtesy, we should like to know his name, and let the name and the criticisms circulate together from Maine to Georgia as rare specimens of the learning of a modern Jesuit.

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[*] See a letter of the Rev. Mr. Hughes to the Rev. Mr. Breckenridge, in a late number of the Catholic Herald.

[*] That Irenæus may have no just cause of complaint, we give his criticism in full, with its misrepresentation in the beginning, its contradiction in the middle, and its grammatical blunder at the end. The contradiction alone is worthy of notice, and the reader will hardly fail to observe that the critic tells us in the same breath, that the article "is equivalent to the relative," and yet, *in that very sentence in which it is equivalent,* "expresses the identity, &c. much—*more—strongly* than the relative."

"To relieve yourself from the difficulty in which you have incautiously involved yourself, you say that the translation is at once *accurate* and *inaccurate:* accurate, because it is 'as good as the English language can make it,'—inaccurate, because the Greek article THN is translated by the relative pronoun 'which.' But this is all mistake—the article cannot be rendered by the relative pronoun, when it stands alone, because both words have distinct meanings. In the passage, however, quoted from Ignatius, the article THN is equivalent to the relative pronoun HN, because it is employed in that *most ordinary* idiom of the Greek language, in which the article and the participle are used instead of the relative and the verb. This construction not only is equivalent to our use of the article, but expresses the identity of the subject of this member of the sentence, with that which preceded it, much *more strongly* than the relative would have done; and when you refer to a version given by those 'who affect a further advantage than our tongue unavoidably affords them,' and who introduce the demonstrative pronoun, and thus render the THN by words 'that which' you refer to a translation much more accurate than your own, as every one 'who knows Greek' will readily testify. Surely you cannot forget the pronominal nature of the article, when you intimated surprise at the use of the pronoun in this latter translation."

[†] That we may not do the writer in the Herald injustice, we shall quote his own words: if the reader can make any thing else of them than we have done he is welcome. "You refer to Middleton on the Greek article. But this learned scholar merely says that the article joined to plural nouns sometimes expresses classes or descriptions of persons. He does not say that, in every case, the plural article has this signification, and if he did, no Greek scholar would believe him."

[*] It deserves to be mentioned as an instance of uncommon penetration and discernment, that the writer in the Episcopalian, though unacquainted with this use of the article, was led to its discovery simply by a native force of mind. In an off-hand answer to Irenæus he had suffered himself to be misled by his opponent's charge of interpolation. But, after his article was in print and before it was published, he furnished a postscript, in which he justified the translation of Archbishop Wake on the true ground, and backed his argument with the canon of Bishop Middleton. What a contrast to his opponent, who was not only ignorant of the rule, but when informed of it could not believe it!

[†] Unless, indeed, he should say that God accepts from us *some* offerings which are *not* presented by and through the Great High Priest of our profession; and so maintain his syntax in the teeth of all Scripture and (harder still) all tradition to boot.

[‡] For this apt expression of our feelings we are indebted to Irenæus himself; and though the tables are turned, we beseech him to be so "*courteous*" as to accept our sympathy on the only point in which we are like to agree.

MISCELLANY.

We seldom give the reader an extract which combines in a short compass so much pure faith and sound philosophy as the following from the Eclectic Review. No Protestant can peruse it without being confirmed in his attachment to the broad medium ground—the Terra Firma of Christian Truth—which it is his happiness to occupy without exposure to the murky superstition of the Romanist or the chilling speculations of the Unitarian. But in this as in other cases it happens that as Protestants have the medium ground, so we Episcopalians occupy its strongest point; and we have only to ask the reader that, after he has read the following passage, he would apply it to the illustration of that part of our litany—to the Greeks a stumbling-block—in which we entreat deliverance of the Saviour in virtue of his human sufferings,—"By thine agony," &c. In common with other Protestants, we can point to the New Testament and say, "This is our crucifix; here we behold The Image of the Invisible God." But we possess a further privilege which other Protestants do not. We have this lively portrait of Christ Jesus transferred to our Liturgy. In the act of united prostration, in the "solemn litany" at the foot of the mercy-seat, this portrait, fresh with all the faithful lineaments of the scriptural pencil, is lifted up, and we gaze on the vivid representation of the agony and bloody sweat, the cross and passion, the precious death and burial, the glorious resurrection and ascension of the Man Christ Jesus.

To say more would be merely to dilute the thoughts which the reviewer has so powerfully condensed. We therefore again commend it to the careful attention of the reader. The remarks on the conversions to Romanism from the Unitarian ranks are especially worthy of notice. The reviewer had just observed that "there is no danger of our dwelling too much on the humanity of Christ; for, the more vividly we realize all he is as man, the more constrained shall we be to recognise that in that Man dwelleth all the fulness of the Godhead bodily." He then adds:

That this is the natural result conformably to the common laws of our mental constitution, may be inferred from the effect of those mistaken methods of exciting devotional feeling by sensible representations which have been adopted by the Romish Church and other foreign communions. The more intelligent Romanist denies that he worships the image or the crucifix, but he uses it as a means of assisting his faith, and of exciting his affections, like the portrait of a deceased friend. Protestants have good reasons for strongly objecting to all such unhallowed expedients, which, putting aside their liability to the grossest abuse, are adapted only to act upon the imagination, and through that upon the sensible part of our nature, and are hostile, rather than favorable, to genuine faith and spirituality of mind. Still, that undoubting faith in the deity of our Lord which is found blended with this idolatrous mode of worship, affords a proof that the most vivid apprehensions of the personality of the Saviour as man, are closely connected with the deepest convictions of his true divinity as One with the Father. We Protestants have our crucifix—it is the New Testament; and it is by gazing on that lively portrait of the Man Christ Jesus, that believers are led to recognise his glory as that of the only-begotten of the Father. And the manner in which the affecting details of the Gospels are adapted to operate upon the heart of the true Christian, and the tendency of affection so awakened toward the object of implicit trust as well as gratitude, to what would be idolatry, if the Son were not to be worshipped even as we honor the Father, would supply a strong argument, on the Unitarian hypothesis, against the Divine inspiration of the Scriptures, as necessarily leading to error. If Christ be not God, the Christian faith is idolatry; and the New Testament is chargeable with producing and necessitating such idolatry in all who believe it. The Gospel holds up to our faith, The Image of the Invisible God, "the express image of the Father's person;" and, by that same law of our nature from the perversion of which idolatry springs, as certainly as the material image of wood or stone presented to the eye, becomes to the *imagination* the sign of the invisible presence it represents, so does the Moral Image of Deity made visible to faith, become *to the heart* the sign of the fulness of the Godhead,—the brightness of the Father's glory; for he who has seen *Him*, "has seen the Father."

Of the Unitarian system, love to Christ, even as man, forms no element. There may be a complacent, complimentary admiration of his pure example, such as has been expressed by many of that school toward Socrates and Mohammed as well as Christ. But love to Christ in his character as a Redeemer and Saviour, in the relation in which the Gospel exhibits him to our faith, cannot be separated from those religious feelings which constitute the essence of worship. The heart rejects all metaphysical subtilties, and knows no difference between believing in Christ, and adoring him as Lord and God.

We have been induced to dwell a little longer upon this topic, by having recently become acquainted with several very interesting cases of the conversion of Unitarians to the Roman Catholic faith. Nothing might seem more unlikely, on the first view of the subject, than so extreme a transition as this; and one might dismiss a solitary instance of the kind as a simple anomaly, to be accounted for by the peculiar constitution of the individual, or some accidental influence. But it so happens, that the cases we refer to have occurred under widely different circumstances, and in three different countries; and in one instance of the three, several members of the family, highly intelligent persons, have, from the sincerest conviction, passed at once from the frigid region of skepticism to that of implicit faith, and profess themselves truly happy in the exchange they have made. Nor do we doubt that, as regards their comfort, they have made an exchange for the better. Unitarianism offers no cordial to the conscience, and satisfies no want of the heart. It *is* 'a cold negation.' It blocks up the only way of access to the Father,—blots out the only image of God,—and leaves in the very humanity of Christ nothing for faith to embrace, or for the heart to worship. A superstition which appeals to the imagination, like the Romish, and which at the same time meets, in some degree, the 'longing to be saved,' although it does not clearly show the true way, must then possess an immense superiority of adaptation to human nature over the no-creed of the rationalist. Unitarianism, it is true, like Deism, has flourished within the pale, and under the shade of Popery, for it is the natural creed of those who have no conscience of guilt, and no sense of the invisible. But, on the other hand, it cannot, as a system, stand against Popery, for superstition is mightier than infidelity. In the Unitarian city of Boston, the Roman Catholic religion is said to be gaining ground and multiplying its converts. We need not be surprised at this. What is Protestantism worth, if deprived of that doctrine which constitutes its vital energy, justification through the blood of "the Lamb of God, who taketh away the sins of the world?"

From the Barbadian.

LESSONS FOR THE USE OF THE IRISH NATIONAL SCHOOLS.

The Board of National Education are engaged in publishing a series of most valuable school books. One of these, the *Fourth Book of Lessons*, has just made its appearance; and, as it is not restricted to the schools in connexion with the board, but may be introduced into all schools for elementary instruction, we think we shall be performing a public service in drawing the attention of our readers to the volume. It has been too much the habit of compilers of school books, to leave altogether out of account the importance of making their selections of such a description as to impart to the pupil *useful information*, at the same time that he is learning to read. The board have taken a contrary course; and in the volume referred to, there is not a single section that does not contain matter with which it is of importance that all should be acquainted. The first section, for instance, consists of lessons on natural history, selected from our most popular writers, such as Goldsmith, Paley, Addison, &c. The second section is devoted to geography; the lessons are, some selected, some original; and contain an easy and simple description of the principal countries on the globe, with some of the most striking features or extraordinary objects in each. We pass over the other sections, to notice that on "*Political Economy and the*

Useful Arts.” What! lessons in political economy, for the youth of the poorer classes! Surely you're joking, Mr. *Whig*.—Not a bit. We are stating the simple truth; and, let our ranters storm as they may, and shout about “popery,” and “infidelity,” ay, and “hypocrisy” too, if they will—about which at least they know something—still the fact remains; and the board of Education are determined that the rising youth of Ireland shall be taught some of the elements of political economy, and get some hints about the useful arts! We observe that Smith, Babbage, &c., have been made to contribute to this section. We have much pleasure, however, in stating (which, we believe, we may do with certainty) that the greater part of it, including eleven lessons, has been written expressly for this book, by the learned Archbishop of Dublin, Dr. Whately. His lordship has already conferred advantages on the public by his works, but we know not that he has done any thing for which he is entitled to greater gratitude, than by thus applying his powers and his knowledge to the humble but most important task of drawing up, for the youth of Ireland, simple lessons in science, with the general principles of which it is of the utmost importance that all should be acquainted; but which has, hitherto, been most unaccountably overlooked, not only in our schools, but in almost every seminary in the empire. All that is contained in the section referred to cannot, of course, be very much, but still his lordship has contrived to state the nature of *value*, *wages*, *capital*, *taxes*, *letting*, and *hiring*, &c., and the principles by which they are regulated, in such a manner as to furnish pupils with tolerably accurate ideas on these subjects and to supply them with materials for reflection, which may be productive of beneficial consequences to the public at large. This admirable little book, we have no doubt, will find its way into most of our schools, and earnestly do we hope that it may, as it is decidedly one of the best elementary school books that we have. It will carry with it an additional proof in favor of the much calumniated Board of Education, and will tend still further to put down those enemies of the enlightenment of the public, whose efforts were given, in so unprincipled and violent a manner, to counteract the best measure which has flowed from the present government to Ireland. We may here mention the following gratifying circumstances:—So popular is the national system of education becoming in the north, that the very talented and indefatigable inspector for Ulster, is unable to meet the increasing applications to the Board from this part of Ireland: and it has been found necessary to appoint, we believe, two assistant inspectors to bring up the arrears. After this, we think we may venture to say, that the Board will *not* fall, even though the committee of the Belfast Brown-street School should continue hostile to the system.—*Abridged from the Northern Whig*.

From the Christian Secretary.

AFRICAN MANNERS.

The Editor of the Lowell Evangelist, in some remarks upon the travels of the Landers, (Richard and John,) in Africa, gives us the following information.

One or the other was sick for the most part of the time during their travels. They represent the state of the inhabitants on the coast to be degraded—but as they proceed northward a much better state of society presented—the natives were more kind and attentive. Their extreme simplicity was the occasion of frequent remark, and is very interesting to the reader from the incidents which occurred, that enliven the journal. The indolence of the natives and their neglect of the soil, which is represented as of the richest kind, and capable of producing all the luxuries of a paradise, is very great. The roads were, in many places, described as nearly equal to the level turnpikes of England, and in others worse than the bogs of Ireland. Their government was poor and unsettled. When a chief died, all became anarchy and war until a successor was appointed; according to them, the natives went to war “to keep their hand in.” When such an event occurred the surviving widow is doomed to die by taking poison. An incident of this nature is related where the surviving widow, as soon as her lord's remains were disposed of, secreted herself; but, alas, for the poor woman, she was found some time after, and the choice of having her head broken by the priest's club or to sip from the poisoned chalice was offered her. Her resolution came and went—and she

> “Often takes leave, but seems loth to depart.”

Our author says in regard to carrying burdens on their heads—“Women bore burdens on their heads that would tire a mule, and children not more than five or six years of age trudged after them, with loads that would give a full grown person in Europe the brain fever.” In another place he says that three men would stagger in raising what another bore upon his head with ease. The eagerness of the inhabitants to see a white man was excessively annoying to the brothers, and in one instance the women were driven from their tent by squirting water in their faces with a syringe,—which was most effective. The religion of the country is principally Mahommedan, but many worship their fetish, i. e. an image of wood, or some other substance, which they place before their doors, similar to the horse shoes of our forefathers, to preserve them from evil spirits. The head and legs of a crane are mentioned as very valuable for the fetish.

The administration of justice is curious and absurd. When a man is supposed to be guilty of theft, or any crime, a large wooden cap is placed on his head, and, when accused of it, if the cap dances on his head he is guilty and suffers, but if it remains motionless he is deemed innocent and dismissed. The Landers thought it probable that it was a mechanical contrivance and operated upon by the priests.

With a short notice of the females we shall dismiss the subject for the present. When their infants die, they form an image of wood and carry it about with them in their arms—fondling it, and when they eat, hold a portion of their victuals to its mouth.

Like the famous American traveller, Ledyard, they cannot withhold a tribute, even in that benighted land, to female worth—and with a kindling of their emotion we copy the following words, descriptive of their parting from the Falatahs, the shepherdesses of that country:

For my own part, when they blessed me in the name of Alla and their prophet, and implored blessings on my head, and when I gazed upon the faces of the simple-hearted and innocent females who had so piously and fervently invoked the benediction, with the consciousness of beholding them no more in this life, my heart was touched with sorrow; for of all reflections this is certainly the most melancholy and dispiriting!

> “Ye, who have known what 't is to dote upon
> A few dear objects, will in sadness feel
> Such partings break the heart they fondly hoped to heal!”

For the Churchman.

PRAYER.—NO. II.

If man had retained his primitive innocence, he would now be happy. If the guilt of sin had not made him liable to punishment, disquietude would not disturb his bosom, nor anguish of mind cause him to complain. Then perpetual sunshine would brighten upon him, and continual serenity dwell within his breast. Then he would have peace with his fellow-men, with his conscience, with God. Then *prayer* would not be necessary,—for all his wants would be supplied,—all evil would be removed from him, and happiness would be his everlasting portion. But even in this case, we may imagine, that he would offer the tribute of thanksgiving to his great Creator; that expressions of gratitude would burst from his lips, and all his life be ‘eloquent of praise.’

Adam, in the happy bowers of Paradise, fair as he came from his Maker's hand, blooming in virtue and glorious in his native holiness, surrounded with all the beauties of nature, and favored with the intercourse of his Maker, stood in no need of prayer. Every want was abundantly supplied, every rising wish was gratified, and no room was left for petition. But there was a rich occasion for praise. Every day he and the innocent partner of his joys offered up, no doubt, the homage of praise, and paid to their great Creator the incense of adoration. Their thoughts were full of God; their conversation was of his greatness and his goodness; their hearts beat with rapture at his name, and their whole conduct aimed at his glory. Happy days! How sweet is gratitude when it has such an object! How sublime is praise when it lifts the heart to God!

All holy angels and all intelligent beings who have never sinned, it may also be presumed, have little or no need of prayer. But contemplating the unspeakable glories of the Most High, surrounded by his love, reposing beneath the splendor of his beatific presence, totally free from pain, and drinking perpetually of the stream of rapture from the inexhaustible fountain, they raise high the immortal voice; they strike aloud the golden harp, and sing the universal hallelujah to the praise of the beneficent Creator.

The spirits of the ‘just made perfect,’ who have escaped the pollutions that are in the world, who have passed the dangerous ocean of time, and arrived at the haven of eternal rest, surround the throne of God, filled with astonishment and love. They feel no want in their capacious minds, and, therefore, no petitions arise from their lips. The tear no longer streams from their eyes,—the sigh no more bursts from their bosoms; but unspeakable delight, uninterrupted joys, ineffable rapture, kindle the immortal flame of love and raise their universal hymn,—‘Not unto us, O Lord, not unto us;’ not to our own endeavor, or our own strength, but to the Lamb that was slain be the praise for evermore!

These, it was said, never prayed. St. John, in the Revelations, has indeed recorded one prayer of the redeemed. These were the souls which he saw under the altar, and which had been slain for the testimony they held. ‘And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?’ This is no indication of a discontented state, but a holy desire that God would interfere for the good of his Church and people.

It may, however, be asserted, that our first parents, in their innocence, had most occasion for praise; and that the holy angels and the spirits of the just are continually engaged in the same delightful employment.

But man, surrounded as he is by dangers, attacked by the most formidable foes to his peace, and liable every moment to be swallowed up by the devouring grave, must indeed find it necessary to pray to that Being, who alone is able to save him from death, and who is the God of salvation.

J. M. K.

COMMUNICATIONS.

For the Churchman.

A reverence for holy Scriptures is one of the most obvious and essential of Christian virtues. It is the foundation of all religion, and the anchor of faith, amid the violence and rage of human passions. It has stayed many a soul in its course to destruction. The sinner, amid the boisterous rule of his corrupt inclinations, still feels this tie of a better principle, and, through the infinite mercy of God, is sometimes led thereby to turn his face toward his long-deserted home, and to seek that haven of peace, where

> “Anchor'd safe, his weary soul
> May find eternal rest.”

It is therefore with much pain that I hear the sacred writings profaned by the ungodly, and with great jealousy that I observe the slightest approach to irreverence from professing Christians. An instance of the latter has frequently occurred to me of late, in a practice which is too common, even among some of whom much better things might be expected. I allude to the custom of punning upon the Scriptures. If jesting is ever out of place, surely it is with the professing Christian at least, when he takes upon his lips the word of God, or in any way alludes to it. Surely of him who professes duly to appreciate its sanctity and importance, we might expect a more reverent treatment. Those who do not profess any such esteem, must suspect such persons who are addicted to this misplaced levity, of being insincere in their professions; and although the habit may not indicate any want of respect, but may proceed from thoughtlessness alone, yet it will certainly weaken this respect where it does exist: and beside, the very fact of using holy Scriptures thoughtlessly, is in itself highly irreverent. This habit will give rise to unfortunate associations which cannot be laid aside, even when it is most heartily wished to do so; they will intrude upon the most solemn occasions, and even invade the altar of private devotion. Now, prone as our thoughts are already to wander from our devotions, we need not this additional lure to lead us astray. Averse as the heart naturally is to serious reflection, we need not the aid of ridiculous associations to weaken the effect of God's holy word.

If the practice in question is injurious to the individual immediately concerned in it, it is no less so to those around him. The same consequences will result to them as to himself, in a greater or less degree, according to the strength of their judgments and the extent of his influence.

Upon such considerations as these, I am persuaded that all conscientious persons will shun this practice; and if there be any whose humor will yet get the better of their discretion, it might be well to consider the real value of this, so called wit, as such. I should be disposed to allow it none at all. True, it excites laughter; but where there is the most laughter, there is not always the most genuine wit. It seems to be established by common consent, that there is little merit in the species of wit to which this appertains at best; and what little there is, is completely lost in the case before us. For nothing is easier than to raise a laugh among light persons, at the expense of Scripture. From the very fact of the solemnity of the Scriptures, when associated with any object of an opposite character, they excite laughter merely from the contrast; just as the most contemptible wag may easily ridicule the grave and useful citizen by some silly reflections upon those very qualities.

The class of individuals under consideration at present, though not acting upon the same motive, use exactly the same means to accomplish their object. It is therefore to be hoped on all sides, that this practice will be put down where it exists; and a more edifying, as well as a more legitimate species of wit, substituted in its place.

Lancaster, July 16. I. S. B.

For the Churchman.

NOTITIA LITERARIA.

“Itur in antiquam silvam.”

CRASHAW.

In these days of literary recklessness and capricious taste, too many of those writers who raised our language to its present perfection, and gave it a lasting glory in their works, are neglected and almost forgotten; while we vainly attempt to substitute in their stead the inferior and seldom mature conceptions of the present day. Upon these considerations the writer was led to think, that occasional notices of authors of reputation, whose works are now obsolete and of rare occurrence, might be received with approbation by a few at least of the readers of the Churchman.

Although the poems of Richard Crashaw have been applauded by Cowley, imitated by Pope, and commended by Campbell; though they are regarded superior to Herbert's in genius and fancy, and by some have been thought worthy of the imitation of Milton, they are now scarcely remembered or read. Their author was the son of an eminent English divine, and was born in London about 1615. He was educated at the University of Cambridge, and was there distinguished for poetical talent. Having finished his studies, he received the honor of a fellowship, and thereupon took up his abode in Cambridge, where he peacefully remained until the commencement of the rebellion. Actuated by a conscientious determination to adhere to the cause of his king and country, he refused to sign the covenant, and preferred ejection and poverty to an abandonment of the principles of right. As if foreseeing that terrible revolution which was to deprive a monarch, whose piety and excellence have seldom been surpassed, of his crown and his life, and to place a fanatical demagogue upon the throne of England, he immediately left the country and retired to France. While living here in the greatest poverty and distress, he was discovered by the poet Cowley, who generously relieved him of his difficulties, and procured him letters to Rome from Queen Henrietta Maria. Proceeding to Italy, he resided there for some time as secretary to a cardinal, until receiving the appointment of canon of the church at Loretto, he removed thither, and died a few months after, in 1650. The character of Crashaw has come down to us unblemished. To a knowledge of five languages, he added an amiable disposition, and a courteous demeanor. His piety was very remarkable, and we are told by the accurate old Antony à Wood, that he spent most of his time in meditation and prayer in St. Mary's Church, which adjoined his college. The change he made from the Protestant to the Roman Church, cannot, I think, be regarded as detracting from his merits. Ejected from his fellowship, and obliged to flee his country, justly abhorring the fanaticism of the victorious party, and deeply attached to the ancient forms of religious worship, he had no alternative to choose. Among the Calvinists he would be obliged to give up principles which he held all-important, and this he could not do conscientiously; while in the Church of Rome he might retain all that he had before believed, all the essentials of Christianity, without being necessitated to acknowledge the peculiar doctrines of that Church on subjects of secondary consideration. But what is more than all this,—in the words of Cowley,

> “Sure no danger is,
> Where join'd with so much piety as his.”

The published works of Crashaw consist of “Steps to the Temple, Sacred Poems; with the Delights of the Muses.” These were first printed in 1646; again in 1648; and with notes by Peregrine Phillips in 1785. We make use of the second edition in this sketch.

The admirers of Herbert cannot fail to be pleased with Crashaw; the same vein of piety runs through all of their productions, and the same delicacy of sentiment; if Herbert is superior to Crashaw in versification and simplicity of style, Crashaw certainly exceeds Herbert in fancy and power of thought. “He formed his style on the most quaint and conceited model of Italian poetry, and there is a prevalent harshness and strained expression in his verses; but there are also many of beauty and solemnity, and the strength of his thoughts sometimes appears even in their distortion.”* “Pretty conceptions, fine metaphors, glittering expressions, and something of a neat cast of verse may be found in his verses.”† His “Latin poems” have been “much admired,”‡ and “his translations have considerable merit.”§ The following very pleasing piece is the only specimen of his English verse which we have room to give on this occasion:—

PSALME 23.

“Happy me! O happy sheepe!
Whom my God vouchsafes to keep;
Even my God, even he it is
That points me to these ways of blisse;
On whose pastures cheerfull spring,
All the yeare doth sit and sing,
And rejoicing smiles to see
Their green backs wear his liverie;
Pleasure sings my soule to rest,
Plentie wears me at her breast,
Whose sweet temper teaches me
Nor wanton, nor in want to be.
At my feet the blubbering mountaine
Weeping melts into a fountaine,
Whose soft silver sweating streames
Make high noon forget his beams:
When my wayward breath is flying
He calls home my soul from dying,
Strokes and tames my rabid griefe,
And does wooe me into life:
When my simple weakenes strayes,
(Tangled in forbidden wayes)
He (my shepheard) is my guide,
Hee's before me on my side,
And behind me, he beguiles
Craft in all her knottie wiles:
Come now all ye terrors, sally,
Muster forth into the valley,
Where *triumphant darknesse hovers*
With a sable wing that covers
Brooding horror. Come then death
Let the damps of thy dull breath
Overshadow even the shade,
And make darkenes selfe afraid;
There my feet, even there, shall find
Way for a resolved mind.
Still my Shepheard, still my God
Thou art with me, still thy rod
And thy staffe, whose influence
Gives direction, gives defence,
At the whisper of thy word
Crown'd abundance spreads my board;
How my head in ointment swims!
How my cup orelooks her brims!
So, even so still may I move
By the line of thy deare love;
Still may thy sweet mercy spread
A shady arme above my head
About my paths, so shall I find
The faire center of my mind
Thy temple, and those lovely walls
Bright ever with a beame that falls
Fresh from the pure glance of thine eye,
Lighting to eternity,
There I'll dwell, for ever there
Will I find a purer aire
To feed my life with, there I'll sup
Balme, and Nectar in my cup,
And thence my ripe soule will I breath
Warm into the armes of death.”

Φιλαρχαιος.

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* Campbell's Specimens of British Poets, iii. 357.
† Pope's Letter to Cromwell, xxvi.
‡ Cibber's Lives English Poets, i.
§ Ellis's Old English Poets, iii.

For the Churchman.

Mr. Editor,—I read with much satisfaction in the Churchman of last week, the instances taken from the notes appended to the printed charge of Bishop Walker to the United Diocese of Edinburgh, Glasgow, and Fife, in which, in the one case, the burial, and in the other the baptismal service of the Church was used *memoriter*, and supposed by the persons present, being Dissenters, to be *extemporaneous*. It brought to my recollection an incident which occurred in this city about two years since, which may be regarded as another of the many similar instances which had taken place, by which the ignorant and unreasonable prejudices of persons of the Episcopal Church have been either greatly [illegible] or entirely removed.

Two gentlemen, beside the writer hereof, happened to meet one morning in one of the Greenwich stages. The writer says to one of the gentlemen, who had, until recently, belonged to St. Luke's Church in this city, I regret that you left St. Luke's, as I think prematurely; we have an excellent preacher in the person of the Rev. Mr. W——: to which he replied, he felt that he had acted somewhat hastily, having heard the highest opinions expressed in favor of that reverend gentleman. Hah, said the third person, Mr. H., a good honest Scotch Presbyterian, the man you had before in St. Luke's, (meaning the present Bishop of North-Carolina,) he was the man for me. Why so particularly, Mr. H.? Because he does things so much in the Presbyterian style. To what do you allude? I was present at a funeral with him, at which I heard him deliver one of the most delightful and appropriate extempore prayers I ever heard. It so happened that I was present on the occasion to which he alluded; I remarked to him, very good naturedly, that none esteemed that Right Reverend gentleman more than myself, but that I could, and did assure him, that not one word of the prayer alluded to was extemporaneous, but was to be found word for word in Bishop Hobart's Clergyman's Companion, and was, as I had no doubt, indited by him. What! exclaimed he with astonishment, such a prayer as that not extemporaneous, and indited by that High Churchman, Bishop Hobart! I can hardly believe you, Sir: You are a man of veracity, Sir, and in any other matter I would readily believe you. You must be mistaken, Sir. I assured him most gravely and solemnly that I was not, and would furnish him with the most incontestible evidence that I was not. I afterward procured a copy of Hobart's Clergyman's Companion, and had the prayer to be used in the families of deceased persons copied and sent to my friend, Mr. H., with a letter briefly explanatory of my views on the subject of extemporaneous and forms of prayer. Some three or four months having elapsed, I had almost forgotten the circumstance, when one day I met Mr. H. Both of us were walking in a quiet, contemplative mood. As he approached me, he put out his hand in a *very* kind and friendly manner, and said, Well, my friend Mr. S., I received your letter, enclosing me a copy of—here I took the words from his mouth, and finished the sentence by saying, with rather a roguish leer, of—Bishop H.'s excellent *extempore* prayer! Ay, said he, of what I then thought was such. Well, my good Sir, in all my life I have never met with any thing so effectually to shake my prejudices against forms of prayer, for a better than that I believed to be *extempore* I never heard from any one. Indeed, Sir, it is but a few days since that I was conversing on this very subject of forms of prayer, with your excellent clergyman, the Rev. Mr. E., who assured me that a faithful and conscientious use of them for a reasonable time, would not only reconcile me to their use, but beget an invincible attachment to them. I replied, Mr. E. is undoubtedly correct, Sir, and all I will ask of you is six months' tuition to make you a sound Churchman. Remember, Sir, that the *extemporaneous* prayers of Episcopal clergymen can generally be found in the Prayer-book of their Church, or in some approved formula of private devotions.

F. S.

For the Churchman.

NOVA ANGLICANA.

THE SUBJECT OF EVIDENCE.

There is perhaps hardly a subject in theology of more essential consequence to the divine than this; but there is hardly one to which many candidates for the ministry, and perhaps ministers themselves, pay less attention. Interpretation may be regarded as having a paramount claim, but if so, this ought beyond a question to rank next. *To know how to understand a book*, (though not always an axiom in theology,) is every where else considered an indispensable qualification, in order to be a teacher of its contents. “Skulls that cannot teach and will not learn,” are too often honored with holy orders, when perhaps all they deserve is, such a promotion as the old Baptist clergyman is said to have given an equivocal aspirer to the sacred office. He could not reach him, as many stood around imposing hands, and so touched him with his cane,—“Wood to wood,” said he, “for ever.”

Next to understanding the contents of a book, the most valuable and needful qualification for one who presumes to teach them certainly is, to be able to arrange and establish the various points of his book in the most luminous and convincing manner. Here it will be seen and thought, that *some* knowledge of the subject of evidence may be helpful; but, I am sorry to say, I have met with few (at least among the young) who esteem such knowledge a matter of moment, in forming an accurate acquaintance with the Bible's contents. More sorry still am I to have found many who regard evidence as a subject professionally belonging to the lawyer, and as being *ex foro* in relation to theology. I ought, no doubt, the less to wonder at such a state of sentiment, as it was formerly very much my own.

Is it worth while, Mr. Editor, *to relate my experience* in relation to the changes my mind has undergone, respecting the theme of this communication? Possibly it may do some little good, and therefore a brief sketch of it is put at your service.

The study of interpretation first led me to think much of evidence as a science. I had read Evidences of Christianity, as most students, without dreaming that Christianity was like a case in court, to be made out by the same principles and method through which a case is established there. Indeed, I supposed, as even many lawyers unhappily do, that evidence was one thing for religion, and quite another thing for jurisprudence; and so supposed that theology and law had nothing in common, and that the less they had to do with each other the better. The study of interpretation opened my eyes, for I found I could not stir a step in it without testimony. In truth, What is interpretation *now*, according to the best sense of it? It is not the most ingenious or plausible translation of a given passage. It is the translation of a passage, according to that sense of its terms which usage has affixed to them. This usage then is no conjecture, no theory, no philosophical speculation. It is a simple matter of fact, and facts are proved by testimony.

Why, said I, if this be the case, then the rules of interpretation must be built upon facts, and these facts must be established by the same principles employed in establishing other facts of history; and if so, law books can help me. I went to law books. To my great but most agreeable surprise, I found they had, as some might think, stolen the very best maxims, rules, propositions, &c., of our best treatises on interpretation. Having entered my wedge, I could not rest until I had opened their *arcana* upon evidence, and there, with similar emotions, I found just what I wanted, arranged in the happiest style—in fact a complete armory: a modicum of which, some clerical heads I know of might have been half a century in forging, and then contemplated themselves as veritable Tubal-Cains for their wisdom and adroitness. Well, thought I, it is always fair to spoil the Egyptians, and I have accordingly been plundering ever since, with as much vigor as I could muster, and have planted on my study shelves volumes, which one day I might have thought queer accompaniments for the tomes of doctorated commentators. I hope my neighbors will not indict me for burglary, nor my brethren excommunicate me for heresy.

Such has been the result with your humble correspondent, and he cannot but utter a word, in hope that some one may be tempted to make a predatory excursion, in imitation of his example. His brethren may rely on it, that it is no small thing to know *what* testimony is wanted to prove a point; and next, to know *how* any given materials of testimony may be worked up. The law could help them here, amazingly. Would that we had more volumes from lawyers upon theological topics! One bright gem our Church may boast, Verplanck's Essays:—*exsurgat aliquis!* In respect to the volume just alluded to, it never has been strange to me, that the present Bishop of Calcutta ventured to speak of it, as walking in noble procession with the Analogy of Butler, and too, without the qualification of *haud passibus æquis*. I long to see more such pens coming “to the help of the Lord against the mighty,” in this downward and mal-reforming age. Clergymen are poor combatants against the crocodile coat of prejudice. It is their *trade*, is the watchword now, as Bishop Burnet mourned that it was in his day. At the signal, the ranks close, the shields rise, and their sharpest weapons fall harmless from the formidable mail.

It needs other hands to take up this subject of evidence, “that lantern of justice,” as the great Bacon called it, and guide such self-blinding minds in the strait paths of holy truth. We ought, moreover, to have a text-book on it, for the use of expectants of the ministry, that our young men may know better than they do how to answer opponents, *upon the acknowledged principles of mankind, in relation to this extensive and momentous subject.* But [illegible]ely, where could one go for a volume on Moral Evidence, which in any wise could answer the purpose? Gambier's short but excellent treatise on it might indeed be imported; but so little is this known, that a copy of it has not yet found its way into the library of Harvard University, among 40,000 others! Happy indeed, however, am I to say, that an edition of it has just been published in Boston, with notes, so as to make easy the applications of its principles to special cases. It is a very small volume, and might be finished in a short time by a class in a theological seminary. Even by an advanced Bible class, it might be used with great benefit: and very possibly do no great disservice to their reverend instructer.

July 5, 1834.

For the Churchman.

Mr. Editor,—By inserting the following, you will confer a favor on a subscriber, and on many of our destitute brethren in the West.

The Rev. Alvah Guion, of Piqua, Ohio, is now in this city, soliciting aid in erecting churches at Troy and Greenville, both county seats in the western part of Ohio. Darke county, near the centre of which Greenville is situated, contains about 7000 inhabitants, and is rapidly increasing, and it is destitute of a house for public worship of any denomination. Mr. Guion asks but a small sum, only $300 for each parish; and we most sincerely hope that our brethren will listen to a call so loud, and the success of which promises to do so much good.

A Friend to Missions.

THE CHURCHMAN.

SATURDAY, JULY 26, 1834.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the price per annum of subscription to this paper.

The subscriber, having been appointed Agent of the Protestant Episcopal Press, to supply the vacancy occasioned by the resignation of the Rev. W. R. Whittingham, all communications on business with the “Press,” will be hereafter directed as follows:—

Floyd Smith,
Agent P. E. Press, No. 46 *Lumber-street, New-York.*

TO CORRESPONDENTS.

“C. R. A.” “Z. G. Y.” “S. F. R.” and “C. A.” in our next.

The practice hitherto adopted of inserting the whole of the Editorial matter on the inside of the page has often had the effect of excluding Communications, Intelligence articles, &c. This remark explains the change apparent in the present number.

The Catholic Herald.—Referring to a late article in the Churchman the Herald says it is made up of “turgid declamation.” There is nothing like being told of one's faults, and as a proof that we wish to profit by the Herald's kindness, we will write the article over in a different style;—a task for which we have the less repugnance, as we are persuaded it contains much wholesome truth. If the Herald is still dissatisfied, let him again point out the faults, and we promise to persevere in the effort of amendment until we have dished it up in a style to suit the most fastidious palate. The first instance of declamation was in the heading “Roman Catholics,” and we shall therefore adopt, at present, the more simple and concise expression of

Romanism. Horne Tooke tells us that “bundle” is derived from *bind*, and the old Saxon *dael*, signifying a parcel, and he illustrates the etymology by the following quotation from a work published in 1559. “Papistrie being an heresie, or rather a Bondle made up of an infinite number of heresies.” An admirable definition. Now what we wish the reader to understand is that the band which binds this bundle together is the power of the priesthood; that the united strength of the whole bundle of heresies and of every particular twig of heresy is made to concentrate in the power of the priesthood; that the chief use the bundle is ever put to is to promote the designs and increase the power of the priesthood; that the ability to direct the whole bundle or any one of its sticks to the accomplishment of its multifarious purposes is invested in the power of the priesthood. Romanism is never fully understood until this feature is distinctly seen. The power of the priesthood is the back-bone of the system, and the various heresies are the ribs that support it. For instance: The doctrine of purgatory is a heresy: but as a mass for the dead can get a soul out of purgatory, and as none but a priest can say mass, purgatory thus gains power to the priest, and, if some stories are true, money to boot. Auricular confession is a heresy, but one which gives the priest a prodigious power over men's consciences. Idolatry, or whatever else you choose to call the kneeling down to images and kissing them, is a heresy, but one which spreads a superstitious awe over the mind of the worshipper and makes it an easy conquest for the priest. The law of celibacy—no matter whether it be doctrine or discipline—is, as the Apostle says, a heresy; but one which cuts off the priests from all social sympathies, forms them into a caste by themselves, and encourages them to concentrate their energies and devise means for the extension of their power as a distinct order of society. Absolution, in the Popish notion of it, is a heresy, and gives the priest a tremendous power over empty heads and full pockets. Papacy, with the whole order of cardinals, &c., is another heresy, and presents huge incentives to the ambitious power of the priests. Tradition is another heresy, or rather the mother of a whole brood of heresies: it dims, not to say extinguishes the light of the Bible; it leads or has led in some countries and may lead again to the suppression of the Bible; it transfers the settlement of matters of faith from the Bible to the priesthood, and thus invests it with an awful power which has shown itself in the Inquisition, persecutions and other enactments which have drenched the earth in blood. And lastly, transubstantiation is a heresy, and with what mysterious power does it invest the priesthood! The priest stands in the midst of the congregation: a wafer lies before him: he raises his hand and speaks, and at the word the wafer is changed into the substance of the body and blood of the Saviour of the world! When the multitude believe this, what may not the power of the priest accomplish!

It would be easy to extend the list of heresies; but we doubt whether it would be possible to find one which does not tend more or less directly, to sustain the power of the priesthood and enable it to stretch its iron sceptre over weak and credulous minds.

Rev. Mr. Mason's Sermon.—We cheerfully accept the explanation of “Justice.” The claim of infallibility for the Protestant Episcopal Church in particular, is an idea of which we never before dreamed; and if any one has supposed we imputed it to the author of the sermon, we cheerfully disavow any such intention. We understood the author to speak of the Catholic or Universal Church.

We allow the fact that the Catholic Church, “the mass of believers *semper ubique*,” have been preserved in the fundamentals of truth and order, and we thank God for this gracious fulfilment of his promise, “*Lo! I am with you always*,” *&c.* We admit too that the early fathers are of great use in helping to determine the sense of the sacred writers. But we deny that these facts constitute the Church an infallible umpire, or as Mr. Mason expresses it, “a court of appeal” in matters of faith. Not all the decisions of all the Church, from the time of those holy and reverend men, Ignatius and Polycarp, down to the council of Trent, or, if you please, to the last house of bishops, attach to the Church any authority of this kind. The whole collective wisdom of the Catholic Church, in the broadest sense of the word, however reverently we may defer to it, is after all no more than the argument *ad verecundiam*. The Bible, and the Bible alone, in all matters of faith, fundamental or not fundamental, is the tribunal to which every individual must come, and to whose decisions he must submit, as to those of the only infallible and final arbiter upon earth.

Mr. Editor,—Sharing with you after a slight acquaintance, a “respect for the author” of the sermon entitled the “City of God,” and thinking that your notice of that production is calculated to produce an erroneous impression in regard to the author's views, I trust you will permit me to point out one or two particulars, in which I think justice has not been done him. And this I do merely as a matter of justice to him, without intending to express any opinion upon the doctrines which he brought forward.

The notice in the Churchman leaves it to be inferred that the Protestant Episcopal Church is held by the author of the sermon to be infallible. There is nothing of this; nor does he maintain it of *any portion* of the Church; but he should be understood to say it of the Church, *as he has defined it*, viz. “the mass of those who are his, [Christ's,] *from the rising of the sun, even unto the going down of the same*—all who have one

Lord, *one faith, one baptism*—his Church Catholic, Universal."

Something is due him in regard to his idea of infallibility. He considers the Church, as above defined, to be secure against a departure from the *fundamentals* of truth and order. These are his words: "Jesus Christ has, by an immutable pledge, given security to his Church, that in the fundamentals of truth and order, he shall never err." And then, having spoken of some primitive churches which have fallen, he says, "Many may have at some time or other fallen from the faith once delivered to the saints; but the great body of the Church, the mass of believers *semper, ubique, ab omnibus*, never."

Now, Mr. Editor, it appears to me that this infallibility is a different thing from that against which our Church protests; and that by confounding the one in the sermon with that maintained and claimed by the Church of Rome, we do not do the author

Justice.

Educated Ministry.—The Methodists have long felt the importance of adopting regular and efficacious means for securing an educated ministry. The last Christian Advocate and Journal says,—

"There appears to be a corresponding movement throughout the Methodist Church in Europe and America, without correspondence or concert of action. The two paragraphs below are from the London Wesleyan Methodist Magazine, and show the feelings and views of the British conference, and their opinion of us in the United States:—

'It is well known that the last conference appointed a committee to prepare a plan for the education of the junior preachers of the Methodist connexion, to be submitted to the next conference.' That committee met in October last; and the plan which they agreed to recommend, has just been published under the title of "Proposals for the Formation of a Literary and Theological Institution, with a design to promote the improvement of the junior preachers in the Methodist connexion."

'Our brethren in the United States of North America, and even in Upper Canada, have discovered it. The former are bestowing a commendable zeal on the promotion of scholastic and theological establishments.' "

The editor adds, that the statement contained in the latter paragraph is a mistake. He states, however, that many of their young men looking toward the ministry, attend the theological seminaries of other churches, and are thus in danger of being lost to their society. And he expresses the hope and belief that systematic efforts will soon be made for theological education on the following grounds:—

"1. Let none be educated in view of the ministry, but such as are called of God to this work, and approved by the proper authorities.

2. Let their education be solid and useful, directly in view of the work they are called to do.

3. Let its extent, and the time consumed, depend very much upon the demand for laborers in the work, and the progress they have made."

Profanity.—The familiarity of clergymen with serious subjects sometimes betrays them into irreverent modes of expression. The following from a correspondent of the Christian Advocate & Journal may suggest a useful hint.

I lately spent a Sabbath, and worshipped with one of the most ancient and respected Methodist congregations in the United States. The sermon was appropriate and impressive, and no one could listen to the earnest appeals of the preacher without feeling convinced of his sincerity. His simplicity and fervency of spirit were fast winning upon my confidence and love, when all my gratification was destroyed by an indecorous and profane attempt on the part of the preacher to produce oratorical effect. After descanting very properly upon the dignity and importance of the topic he had chosen to discuss, he exclaimed, with an irreverence that quite chilled my spirit, "My God, what a subject!" This outrage upon all piety and decency was repeated several times before the end of the sermon. This painful and to me mortifying incident was mentioned after the service in the pious family circle where I happened to be present. "That," said a godly female of the company, "was a trifle compared with what we often hear. If brother —— had presided, you would have heard this exclamation, 'My God!' thirty times."

Observance of the Sabbath.—We are sorry to see a notice in one of the daily papers, of a sacred concert to be given at Niblo's on Sunday evening. This, we believe, is the first instance in our city of public entertainments on the evening of the Lord's day. A sacred concert is a plausible beginning; but to those who do not wish to see the scenes of a Parisian Sunday enacted in New-York, we say, *Obsta principiis;* resist the first advances of evil.

New Hampshire.—It appears from the Journal of the Convention that there are seven Episcopal Churches in the State. From two of these, viz. at Cornish and Holderness, no report was received by the Convention. By reports from the other five, we learn that the number of Episcopalian families in the State is 240, the number of communicants 303, baptisms 22, confirmations 6, marriages 14, deaths 42. There is a Protestant Episcopal Sunday School Union in the State, organized with a view to encourage the adoption of the course of instruction recommended by the General Sunday School Union. The number of Sunday scholars in the State is 109, and of Sunday School teachers 36. There are two Sunday School libraries, the one at Portsmouth consisting of 200 vols., the other at Salmon-Falls of 125 volumes. There is also a public library at Portsmouth containing 300 volumes.

The following are the parochial reports that were made to the Convention.

From Christ Church, at Salmon-Falls, in Somersworth:—Samuel McBurney, minister. Number of families, 30—communicants, 14—baptisms 3, two infants and one adult—none confirmed—1 marriage—4 deaths, all infants--Sunday scholars, 35--Sunday School teachers, 8—volumes in the Sunday School library, 125.

The average number of persons who attend public worship is from 70 to 80. Five persons have been added to the communion since the present minister took charge of the congregation; but by reason of the removals the whole number is smaller than it was a year ago. The parish still continues the praiseworthy and liberal efforts which they have hitherto made for the support of public worship. From the limited population of the place any great increase of members is not to be looked for. What we have to labor and pray for and desire, is an increase of godliness among us, and a growth in grace: which may God grant us for Christ's sake.

The Sunday School is an important and interesting branch of the parish. The minister is regularly present, and takes part in the instruction of the school. He also meets with the teachers on Sunday evenings for the purpose of conversing on the affairs of the school, and on the lesson for the following Sunday; or instead occasionally, has a lecture in the village.

From St. Andrew's Church, Hopkinton:—Moses B. Chase, Rector. Baptisms, 3—marriages, 3—burials, 10—communicants, 44—confirmed, 4—Sunday scholars, 34—Sunday School teachers, male 2, female 5.

No material change has taken place in the condition or prospects of this Church since my last report. To the number of our communicants four have been added, and two have been removed by death. The amount of contributions by the two Female Missionary Societies connected with this Church, is twenty-two dollars. The Bible Class continues to meet weekly, but the attendance is not as general as could be wished. The teachers in the Sunday School evince a laudable zeal and interest in the important work in which they are engaged; and the school may be said to be in a prosperous state. During the year past, the Rector has officiated one Sunday in a month in a village in the westerly part of the town, where, it is hoped, his labors, through the divine blessings, have not been bestowed altogether in vain.

From Union Church in Claremont:—James B. Howe, Rector. Baptisms, adult 1, infants, 4—deaths, 12—marriages, 5—families, about 110—communicants, 120. Church increasing—Sunday School prosperous—a number of families have lately come into the Church.

From St. John's Church in Portsmouth, from June 25, 1833, to May 28, 1834:—Charles Burroughs, Rector. Baptisms, infants 7, adults 3, total 10—marriages, 4 couple--no confirmations since the last Convention--funerals, adults 12, children 4, total 16--number of communicants, 105--number of families, about 100--Sunday Scholars, about 100--Sunday School teachers, 16—Sunday School library, about 200 volumes—Parish library, near 300 volumes. The two Missionary Societies attached to the Church and auxiliary to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States, continue unabated in the interest of that excellent institution, and have the past year forwarded in its aid eighty-five dollars. Particularly is commendation due to the Ladies' Missionary Society for great industry and liberality as well as zeal. In compliance with a vote at the last Convention, the Church very cheerfully contributed fifty dollars toward defraying the expenses of the New-York Theological Seminary, which has already proved itself to be a nursing mother to the churches of this country, and to be deserving our most liberal patronage and unbounded confidence. Lectures have been regularly continued once a fortnight on Wednesday evenings at the Chapel belonging to the Church, and they have been well attended.—Our Parish library, established about two years since, contains now about 300 volumes, well selected, and almost exclusively of a religious character.—Each family of the Church is entitled to a gratuitous use of the books, and almost without exception exercise the privilege,—a circumstance that gives us assurance that the doctrines and discipline of our Church will soon be more extensively understood and more duly appreciated among us.

From St. Luke's Church, North Charlestown, D. Barker, minister. This Church, though small and struggling against many obstacles, has much reason for grateful acknowledgments to the Giver of all good things. None of our parish have died, though an unusual number of deaths have occurred in town the present year. Our congregation has increased within a few months in numbers, and, we trust, in their attention to the Gospel of Christ, and the principles of his Church. Our Sunday School is in a flourishing condition. We number fifty scholars and five teachers. A Bible Class has been organized with 21 members. Two have been added to the communion--4 removed—leaving the present number 20. The Right Rev. Bishop, in his last visit to this parish, admitted two persons to the rite of confirmation. There has been one baptism and one marriage.

A third service is held generally on Sunday once a fortnight in a place three miles from the Church, to a large and attentive congregation, previously unacquainted with the services of the Church. It is hoped that, with the divine blessing, these labors will result in the increase of the Church and the salvation of souls.

Theological Seminary of Virginia.—A correspondent gives us the following account of the meeting of the Alumni of this Institution. He adds that the call for a subscription of $15 was promptly met, and that probably the $600 will be raised to sustain the Alumni Professorship.

This being the day appointed for the annual meeting of *the Society of the Alumni*, a number of the members assembled in the Chapel of the Theological Seminary of Virginia. The Society was organized by calling the Rev. William Friend to the chair. A communication was received from the Rev. John Grammar, resigning his office as president of the association. The Treasurer's report was read and accepted.

On motion, *Resolved*, That those members of the senior class who shall this day pass through their final examination for admission to the Order of Deacons in the Church, be now invited to become members of this Society.

A communication having been received from the Rev. William M. Atkinson, agent of the Virginia Bible Society, a committee of three was appointed to take the same into consideration; whereupon,

On motion, *Resolved*, That the Society of the Alumni having received a communication from the Rev. William M. Atkinson, agent of the Virginia Bible Society, do most cordially approve of the object which he has presented to their consideration, and that they will use their best endeavors to aid in supplying the world with the Bible.

On motion, *Resolved*, That this Society will contribute $600 toward the support of another professor at the Theological Seminary at Virginia, and that to this end, we, whose names are affixed to this resolution, will pay out of our own means, or by such aid as we can obtain, the sum of $15 for the ensuing year.

On motion, *Resolved*, That a Committee be appointed to draft an urgent appeal to the Alumni throughout the Union, to endeavor to secure their co-operation in establishing and supporting the Alumni Professorship.

The Rev. W. G. Jackson was appointed to carry the above resolutions into effect.

The Society then adjourned to attend divine service. Evening prayers were performed by the Rev. W. G. Jackson, and the *annual sermon* preached by the Rev. J. T. Brooke, from 1st Cor. i. 21.

The Society met pursuant to adjournment, in Christ Church, Alexandria.

The following officers were duly elected:

Rev. J. T. Brooke, *Pres.*
Rev. Wm. A. Smallwood, *V. P.*
Rev. W. G. Jackson, *Sec.*
Rev. Geo. Adie, *Treas.*

The election of a gentleman to preach the annual sermon being next in order, the Society proceeded by ballot, to select a Principal and Alternate, which resulted in the election of the

Rev. J. P. McGuire, *Principal.*
Rev. Geo. Adie, *Alternate.*

On motion, *Resolved*, That the Secretary prepare a printed circular containing the Constitution and the names of the members of the Society, for distribution.

On motion, *Resolved*, That a copy of the proceedings of this meeting be furnished for insertion in the Churchman and Episcopal Recorder.

The Society then adjourned, to meet at the Theological Seminary of Virginia, on the second Thursday in July, A. D. 1835.

W. G. Jackson, *Sec.*

Theological Seminary, near Alexandria,
July 8, 1834.

INTELLIGENCE.

Bishop Hopkins visited the parish of Trinity Church, Rutland, Vermont, on the 21st June, and administered confirmation to nine persons. The next day, Sunday, he admitted to the Order of Deacon, Nathaniel O. Preston, who for the last year has been prosecuting his studies with the Rector of the church. Mr. Preston has accepted an invitation from some friends of the Church in Bennington, to make that for the present his field of labor. Those who were confirmed on Saturday, approached the Lord's table for the first time, on Sunday morning, after the ordination. The exercises, during the visitation, were marked by a great interest, and will be long remembered by those whose privilege it was to attend them.

Ordination.—On Sunday, June 15th, the Right Rev. Bishop Griswold admitted to the Order of Deacons Mr. Palmer Brown (formerly a Methodist minister) in St. James' Church, Woonsocket, Rhode-Island; present the Rev. Messrs. Clark of Providence and J. Brown of Woonsocket, Rhode-Island. Mr. Brown has taken charge of the Episcopal Church in South Kingston, (at Tower Hill.)—*Episc. Rec.*

St. Paul's Church, Philadelphia.—The institution of the Rev. Samuel A. McCoskry as Rector of St. Paul's Church, in this city, took place on Sunday last. Mr. McCoskry was instituted into his office by the Right Rev. Bishop White, and the sermon preached by the Rev. Dr. Tyng. We were disappointed in our expectation of attending on this occasion, but understand that the congregation was large and deeply interested in the services, which were of the most affecting and imposing character. Immediately after the institution, a hymn was sung by the children of the Sunday Schools, which produced a deep impression upon those most interested in the services, and probably upon all present. In the evening, Mr. McCoskry preached to a large audience from 1 Cor. ix. 16, "Wo is unto me if I preach not the Gospel."—*Episc. Rec.*

New Churches.—The frame of a new church for the congregation of Zion Church, *Green*, Chenango Co., was raised in that interesting village on the 7th of June. The building is 45 feet wide by 57 in length.

The friend who communicates this information says, that in *Fayetteville*, in the town of Guilford in the same county, the corner-stone of a new building to be called Christ Church was laid, as is understood, on the same day. The edifice is to be 40 feet by 50. The clergymen present were, the Rev. L. Bush, the Rev. N. B. Adams, the Rev. J. Hughes, and the Rev. F. Tremayne.—(*Auburn*) *Gospel Messenger.*

Massachusetts.—We learn from our correspondent in Providence, that the annual meeting of the Convention of the Diocese of Massachusetts was held at Northampton, Mass., on the 18th ult. The Bishop was present and presided as usual. We are informed that the parish in which the Convention was held is without a minister, and the wish is expressed that the services of one faithful and zealous may be obtained.—*Episc. Rec.*

Rushville, Illinois.—We copied from a late number of the Missionary Record the information that the Rev. James C. Richmond had been appointed a missionary to this station. We are requested to state that Mr. Richmond, previous to receiving information of this appointment, had been requested by Bishop Griswold to visit the missionary station at Bangor, (Maine.) He designs remaining at Bangor for the present, and "as the most favorable season is now past," to proceed to Illinois in the autumn.—*Ib.*

Education.—The State of Illinois has a fund of three millions of dollars, which is to be exclusively devoted to the purposes of public education. The sum is now bearing interest; and the difficulty now is in the adoption of a system best calculated to diffuse useful knowledge among every class of the community.

Contributions from Providence for Education in Greece.—We are informed that the Rev. James C. Richmond has forwarded to Boston for transmission to Mr. Hill at Athens $160 from a society of ladies in Providence.

The entire amount collected in Providence by this association, together with the interest accruing, is, we learn, $137 93. Mr. Richmond has remitted $160, leaving a balance of $22 07 to be collected hereafter. It gives us pleasure to find such aid afforded to our missionaries at Athens. From the extensive claims upon them, it must be much needed, and will prove encouraging. We trust that the ladies of our Church elsewhere will not overlook the claims of our missionaries in Greece upon their sympathy and assistance.—*Episc. Rec.*

The Missionary Wolff arrived in Bombay on Nov. 29, and left for Egypt *via* the Red Sea on Dec. 11. To show the manner of his reception, and the confidence placed in him, we quote the following from the Oriental Christian Spectator:

Wednesday, Dec. 11th, 1833.

Mr. Wolff sailed for Egypt in the *Coote*. On parting with us, he charged us to return his most grateful acknowledgments for the great kindness with which he was received in Bombay by numerous friends, and particularly by his host, Mr. Farish, Dr. Carr, and the ministers of all denominations; and to express the great delight which he experienced, when he perceived the greatest harmony and exemplary co-operation prevailing here among all who love the Lord Jesus in sincerity and truth. He carries with him the good opinion of thousands in Bombay; and by not a few he will be remembered at a throne of grace. He has promised to send us the whole of his Indian journal for publication. We cherish the hope, that he may ere long revisit us, in the course of his travels.

London University.—On the 24th of April, a special meeting of the King and Privy Council was held to consider the subject of granting a charter to the University of London. Dr. Lushington appeared in favor. In opposition, Sir Charles Wetherell for the University of Oxford, Messrs. Starkie and Bickersteth for Cambridge. Mr. Follet for the Medical profession of London, and Mr. Pollock for the College of Surgeons. The Universities are opposed to its charter on general grounds. The Medical Societies of London urge in opposition that the chartering of it would create a monopoly, that there is no good hospital connected with the establishment, that the finances of the University are in a depressed condition. They also advocate the establishment of a general university, embracing all the respectable schools of London. The sum of 3000*l.* has lately been presented to the University for an anatomical museum, by G. Clough.

Sir H. Hoosley has given a donation of 2000*l.* to King's College, London, for a foundation to educate young men for foreign missions.

SUMMARY.

Necrology.—Schleiermacher, one of the most celebrated divines and scholars of Germany, died at Berlin on the 12th of February last. His sermons and translation of Plato have established his reputation as one of the most profound scholars and clearest thinkers of modern times. His labors as preacher and writer were incessant. As fellow and secretary of the Berlin Academy of Sciences, he communicated many articles, particularly on philosophical history, to the memoirs of that body. He has left several works prepared for the press.—*National Gazette.*

French Institute.—The class of Moral and Political Sciences of the French Institute, which was suppressed by the imperial government, has been revived by Louis Philip, as an integral part of the National Institute, under the title of *Academie des Sciences, Morales et Politiques.* The number of Members is fixed at 30, and those who are still alive of the old members, are to form a part of the new body. The names of these individuals are, Dacier, Daunou, Garat, Lacuee, Merlin, Pastoret, Reinhardt, Roederer, Sieyes, and Talleyrand. The following seven have been elected: Laromiguiere, Duc de Bassano, Bignon, Guinot, Berenger, Charles Dupin and Dunoyer.

French Clergy.—Archbishops 14, bishops 66, vicars general 174, canons 660, curates of the first class 767, of the second class 2534, *desservans* 26,766, vicars 6184, chapter of St. Denis 21, singers and choristers 16, bursars and seminarists 8500, total 50,712. The funds allotted to the clergy amount to 33,918,000 francs (1,356,720*l.*) exclusive of revenues arising from subscriptions, rents, indemnities, &c.

Curious Manuscripts from Abyssinia.—A Paris paper of June 5th, says: "Among the curiosities which M. Ruppel has brought from Abyssinia, are two remarkable manuscripts. One is a Bible, said to contain a new work of Solomon, one or two new books of Esdras, and a considerable addition to the fifth Book of Esther, all perfectly unknown in Europe. It also contains the Book of Enoch, and fifteen new Psalms, the existence of which was already known to the learned. The other manuscript is a species of code, which the Abyssinians date from the Council of Nice (325), the epoch at which it was promulgated by one of their Kings. This code is divided into two books: the first relates to canonical law, and treats of the relations of the Church with the temporal power; the other is a sort of civil code. There are also some remarkable hymns, because they present the return of consonancy, the only feature of poetry to be found in Abyssinian literature."

Awful Calculation.—An ingenious, authentic, and valuable statistical work, published a few years since, states that the number of inhabitants who have lived on the earth amount to about 36,627,843,275,846. The sum, the writer says, when divided by 3,096,000, the number of square leagues of land on this surface of the globe, leaves 11,820,698,732 persons to each square league. There are 27,864,000 square miles of land, which, being divided as above, gives about 1,314,522,076 persons to each square mile. Let the mile be reduced to square rods, and the number he says will be 1,853,500,000, which, being divided as above, gives 1283 inhabitants to each square rod, which rod, being reduced to feet and divided as above, will give about five persons to each square foot of terra firma on the globe. Let the earth be supposed to be one vast burying ground, and, according to the above statement, there will be 1283 persons to be buried on each square rod, capable of being divided into twelve graves: it appears that each grave contained 100 persons, and the whole earth has been one hundred times dug over to bury its inhabitants—supposing they had been equally distributed! What an awful, overwhelming thought! What a lesson to the infatuated being who has centered all his hopes and affections upon the evanescent pleasures of this truly transitory life!—*N. Y. American.*

"*How it Works.*"—In the Dublin Christian Examiner for January, we find some interesting facts respecting the working of Romanism in Ireland, and from the character of its fruits there, a pretty correct judgment may be formed what the product will be, if the same tree be permitted to take root here, and send out its branches over our land. Our first extract will be from the account given by the Rev. Dr. McLeod, of Campsie, Scotland, after a four weeks' scrutiny into the moral state of Ireland. He said—

"If they wished to see the horrors of popery, they must not stop in this country; they must cross to Ireland, nor stop on her near borders; they must proceed, as he did, to Connaught, to Connemara, and the western districts. There they are aroused on Sabbath morning, not by the solemn sound of the church bell, but by the clamor of men and women erecting their booths, and the afternoon of the holy day is devoted to every kind of revelry, countenanced by the priest and friar!

"The state of Ireland was indescribable. He had himself been in a shop where people, in broad day-light, came in to purchase a certain sort of thick cloth, to wrap round the body of a deceased friend, with a view to mollify the flames of purgatory till 'father' such a one had time to pray him out, which, from a press of business, they said he could not do for eight or nine days! The common people believe that *not to know* their Bible is their salvation, because in this case the responsibility falls upon the priests. There were a number of things put for Christ and his *free* salvation beside the priest. To deliver *some* from purgatory, a hundred masses were necessary, some of which cost the poor eighty pounds. There were in Galway alone, *four thousand* who worshipped the Virgin as the *Lady of Mount Carmel*, and who were *allowed* to wear 'a charm' as a perpetual safeguard and saviour! There were also 'holy wells,' to one of which, namely, the island of Lochdearg, *five thousand* had resorted in *one* day to perform vows and do penance." These poor creatures, the Rev. Doctor himself saw going round these wells upon their knees, with the blood oozing out, and the flesh literally torn away to the bone. The ferry to this island was let at two hundred and sixty pounds per annum, all paid in *pense* by these votaries!

For the crying sin of holding a "Bible meeting" at Galway, and distributing the Scriptures, two Protestant clergymen, the Rev. M. H. Seymour, and J. M. Wilson, are thus characterized in a paper in that town devoted to Romanism, and its accredited organ:

"The Biblical junta must be put down in Galway, it is the interest of the people of Galway to put down such persons, for if the devil himself came upon earth, he would resume no other garb but that of one of these Biblicals.

"Is it to be tolerated that such reptiles as John Marius Wilson, *et hoc genus omne*, a hell-inspired junta of incarnate fiends, whom nothing but the wrath of Heaven could have sent upon the earth to spread horror and devastation among the human race, should be allowed to crawl upon the earth without being at once trampled upon? that the malignant poison of their nature," &c. "We therefore repeat that such men should not and must not be tolerated within the walls of Galway, and we assert that it is the duty of Protestants and Catholics, for the sake of mutual good will, to unite in accomplishing this desirable object." "One serpent has hence been banished to Ballinrobe, but there still remains a greater reptile, John Marius Wilson, who must at once be trodden under foot; we are determined to persevere until we TERMINATE HIS ODIOUS CAREER."

In the same number of the Examiner, we also notice an affray which occurred in a Roman Catholic Chapel, in consequence of the Curate's reading *after the celebration of mass*, the names of several parishioners who had neglected to pay their dues!—and a similar one for two successive Sundays for the occupancy of a contested pew, in which blows were freely exchanged, and peace for the remainder of the service secured only by persons standing between the rival claimants.

Such scenes are sufficiently disgraceful in any country, In Ireland we believe them to be less the sin of the people. than of their religious teachers. Where has popery been the dominant religion, and it could be said of it, that its spirit was "peaceable, gentle, and easy to be entreated?"—*Gambier Observer.*

Regium Donum.—The *Regium Donum* was granted to the Presbyterian ministers of Ireland by William III., in an order dated Hillsborough, June 19, 1690, and amounted in the first instance to 1200*l.* In the reign of George I. the sum of 800*l.* was added to the fund. In 1784, it was increased to 2200*l.* In 1792, by the authority of the King's Patent, 5000*l.* was charged on the civil list to be annually paid to the Presbyterian ministers. In 1804 commenced the system of Parliamentary grants. The first grant amounted to 4160*l.*, and has been gradually augmented from that period until 1831, when the sum of 14,800*l.* was voted for their use. In 1803, the Presbyterian congregations were divided into three classes, and their ministers as they stood in the first, second, or third class, received respectively 100*l.*, 75*l.* or 50*l.* per annum. This arrangement is, we believe, still continued. The total amount that has thus been paid in annual grants from the civil list, or by Parliamentary vote, is more than 750,000*l.* A noble instance of disinterested principle has, however, been given by the Rev. James Martineau, who was elected by the Presbyterian congregation in Eustace-street, Dublin, Nov. 1831, to succeed the Rev. P. Taylor, to whom he had been assistant for three years. He declined their invitation, because he would not receive an annual portion of the royal bounty.—*Congregational Magazine.*

STANDING COMMITTEE OF THE DIOCESE OF NEW-YORK.

The Secretary has adopted the following method of acquainting Applicants for Orders and Candidates, with the reception and approval of their testimonials by the Standing Committee.

In all cases where the testimonials are not satisfactory, the applicant will receive by letter information thereof, and of the particulars in which they are found to be defective.

July 22d, 1834.—The Canonical Certificate was this day granted and signed in favor respectively of Rev. James O. Stokes, Rev. Robt. B. Campbell, and Rev. James A. Bolles, applying for Priests' Orders; and of David J. Burger, Lloyd Windsor, and Anthony Ten Broeck applying to be admitted Candidates for Orders.

W. Creighton, *Secretary Standing Committee.*

WASHINGTON COLLEGE.

The Annual Commencement of this Institution will be held on Thursday, the *seventh* of August. Candidates for admission are requested to present themselves for examination on the Tuesday and Wednesday preceding; but may also be examined at the beginning of the next term. Candidates for the Freshman Class will be examined in Arithmetic, Sallust, Cicero's Select Orations, Virgil, Latin Prosody, and the translation of English into Latin; in Jacob's Greek Reader, the Gospels of St. Luke and St. John, and the Acts of the Apostles.

The next term will commence on the 25th of September.

The annual meeting of the Church Scholarship Society will be held in Christ Church, Hartford, on the evening before commencement. Sermon by the Rev. Mr. Pyne, of Middletown.

NOTICE.

A Sermon will be preached in the Church of the Epiphany, on Sunday evening next, (the 27th inst.,) and a collection taken up in behalf of the Sunday School of said church. The friends of the cause are respectfully invited to attend. Services to commence at a quarter before eight.

July 24.

NOTICE.

The Mission Church of the Holy Evangelists, Vandewater-street, having closed for the purpose of being cleaned and painted, will be re-opened on Sunday next, the 27th inst.

PREMIUM.

A Premium of Fifty Dollars, (contributed by several friends of the Tract and Missionary cause,) is offered for the best tract on Missions, calculated most effectually to awaken the members of our Church to the nature and extent of their duty on that important subject. The manuscript must be forwarded to Mr. Thomas Browning, Agent of the Protestant Episcopal Tract Society, 46, Lumber-street, New-York, with a sealed envelope, containing the name of the author, before the first day of October next.

The Tracts will be examined, and the Premium awarded by a Committee, consisting of the Right Rev. George W. Doane, D. D., the Rev. Francis L. Hawks, D. D., and the Rev. Manton Eastburn.

The successful Tract will be submitted to the Board of Trustees of the New-York Protestant Episcopal Tract Society, for their adoption and publication according to their rules.

New-York, July 1st, 1834.

Episcopal Periodicals generally are requested to give the above notice several insertions.

UNION PLACE SUNDAY SCHOOL.

The funds for the support of this School, being now completely exhausted, any contributions for the same will be received and appropriated by the subscriber, as Treasurer for the School. The number of children now religiously instructed in it, is between 50 and 60; and the room is regularly opened for divine worship and preaching at the usual hour on Sunday Morning.

John McVickar.

New-York, June 23, 1834.

INSTITUTE AT FLUSHING, L. I.

Persons intending to apply for the admission of Pupils into this Institution, for the session commencing October 1st, are respectfully requested to give early notice thereof to the subscriber,

Wm. Augustus Muhlenberg,
July 16, 1834. *Principal of the Institute.*

Calendar.

JULY.

27.—9th Sunday after Trinity.

AUGUST.

3.—10th Sunday after Trinity.
10.—11th Sunday after Trinity.
17.—12th Sunday after Trinity.
24.—13th Sunday after Trinity, and St. Bartholomew.
31.—14th Sunday after Trinity.

ACKNOWLEDGMENTS.

The subscriber acknowledges the receipt, through the Rev. Mr. Schroeder, of *sixty-four* dollars, for the assistance of indigent Students of the General Theological Seminary, collected by Ladies of the Bible Class of St. Paul's Chapel; and also of the sum of *two hundred and twenty* dollars for the same purpose, contributed by seven generous friends of the institution. Making in the whole two hundred and eighty-four dollars, which has been applied agreeably to the design of the donors.

Benj. T. Onderdonk.

UNION PLACE SUNDAY SCHOOL.

Received for the Union Place Sunday School, from Mrs. De R., ... $10

J. McVickar.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending July 24th, from the following persons, viz.:—

Postmaster, G. Barrington—S. O. Kellogg—Postmaster, New-Berlin—J. Lathrop, *with remit.*—Postmaster, Clapperville—J. W. Treadwell—Postmaster, Culpepper—Rt. Rev. G. W. Doane, D. D.—S. Hartwell, *with remit.*—Jas. M. Aertson—Rev. J. Glover, *with remit.*—S. Warren—Postmaster, Peekskill—A. Hayden—S. Warren—L. Filley, *with remit.*—Rev. L. T. Bennett, *with remit.*—T. A. Stoutenburgh, *with remit.*—Rev. G. T. Chapman—Rt. Rev. Wm. Meade, *with remit.*—L. H. Young, *date June* 21st.

Received by the General Protestant Episcopal Sunday School Union.

Rev. H. Croswell—Rev. E. N. Cornwall—E. Platt—Rev. J. C. Rudd—J. A. Brayton—Rev. I. D. Winslow, St. George, Bermuda, *with remit.*

CHURCHMAN'S ALMANAC
FOR 1835.

This repository of information on *the present state of the Church and her various institutions*, is published at the Protestant Episcopal Press, and for which orders are respectfully solicited.

Beside the usual calendar pages, and statistical tables similar to those in the last almanac, the present number contains much other matter, which, it is believed, will warrant even an increased patronage. The amount of Church intelligence comprised in a sheet of 36 pages duodecimo, the neat manner in which the work is printed, and the very low price at which it is offered for sale, render it particularly appropriate for general circulation, as an interesting family magazine and an instructive tract.

☞Price six cents single, and Four Dollars per hundred copies.

NOTICE.

Wanted *immediately* a young man, to take charge of a small English and Classical School in the country. Good recommendations, and an attachment to the Protestant Episcopal Church will be required. For further particulars inquire at at this office.

THE WHOLE COUNSEL OF GOD.

For sale at the Protestant Episcopal Press, 46 Lumber-st, price 13 cents,—The Whole Counsel of God; a Sermon preached in Christ Church, Hartford, on Sunday, July 7th, 1833, at an Ordination by the Rt. Rev. T. C. Brownell, D. D., LL. D., Bishop of the Diocese of Connecticut, when Samuel Starr, Caleb S. Ives, Oliver Hopson, Isaac Smith and John D. Smith, were by him admitted to the Order of Deacons. By the Rt. Rev. George Washington Doane, A. M., Bishop of the Diocese of New-Jersey. Printed by Request.

TRACTS IN PASTORAL THEOLOGY.

CHRISTIAN PREACHING DELINEATED.

Just published, and for sale at the New-York Protestant Episcopal Press, 46 Lumber-street, price 25 cents,—Christian Preaching Delineated; in a Letter from Alexander Knox, Esq., to the Rev. John Jebb, now the Lord Bishop of Limerick; with occasional Notes. Being No. 1 of Tracts in Pastoral Theology.

EFFICACY OF A MOTHER'S PRAYERS.

Just published, and for sale at the New-York Protestant Episcopal Press, price 38 cents,—The Efficacy of a Mother's Prayers, illustrated in the Conversion and Labors of Augustine, Bishop of Hippo. A Narrative delivered in the Chapel of the Institute at Flushing, L. I.

Published by and for the benefit of the Heber Missionary Society of the Institute.

ST. LUKE'S SCHOOLS,

In the spacious and airy Building, corner of Grove and Hudson streets, New-York.

These Schools are now in complete operation. The Female Department under Miss H. M. Phelps, as Principal. The Male Department under Mr. J. O'Sullivan, Principal of the Classical, and Mr. John Flint of the English, aided by competent assistants.

Scholars in the Classical Department are thoroughly prepared for entrance on a collegiate course, beside which the schools are particularly designed to afford youth of both sexes an opportunity of acquiring a thorough practical education, embracing a full English course, with the Mathematics, and the ancient and modern Languages, Drawing, Painting, &c.

The Schools are kept separate and distinct, and have separate entrances.

Terms of tuition varying according to the studies, from $5 to $15.

Board, if required, may be had in the vicinity of the schools at Greenwich, a pleasant and healthy location on the Hudson River.

For particulars apply to the teachers at the buildings, or either of the following trustees.

C. C. Moore,
William H. Beare,
William H. Bell,
T. B. Bleecker,
D. A. Cushman,
Benjamin B. Howell,
Charles Keeler,
Dr. Charles A. Lee,
A. B. McDonald,
John Richardson,
Henry Ritter,
C. N. S. Rowland,
John R. Satterlee,
Henry I. Seaman,
Dr. James Stewart,
Robert Strong,
Edward D. West,
Timothy Whittemore,
Peter Ritter,
Edward Roome,
Wm. E. Wilmerding,
Reuben Wescot.

May 17. 9—tf

PRIVATE TUITION.

The Rev. Robert W. Harris is prepared to receive into his family *twelve* pupils, of whose English and Classical education, preparatory to their admission into College, he will take charge. His situation at Whiteplains, Westchester county, N. Y., is remarkably healthy, and his arrangements for the accommodation of scholars such as will meet the wishes of the most anxious parent.

Parents, who may be disposed to intrust their children to his care, are assured, that every attention will be paid, as well to their religious instruction and moral deportment, as to their advancement in human learning.

Whiteplains is distant twenty-six miles from the city, with which there is a daily communication by a line of stages.

Terms.—$200 per annum, inclusive of every expense of board and tuition, and payable quarterly in advance. Each pupil to furnish his own cot, bedding, &c., as at other schools.

Any additional information, if desired, may be obtained on application by letter to Mr. H., or by inquiry of Swords, Stanford & Co., No. 152 Broadway.

References.—Rt. Rev. B. T. Onderdonk, D. D., Rev. J. M. Wainwright, D. D., Rev. William Berrian, D. D., Professor J. McVickar, D. D., Rev. William Creighton, D. D., Professor N. F. Moore, LL. D.

March 26.

PRIVATE SEMINARY.

The summer session of the Rev. B. G. Noble's Private Seminary, will commence on Wednesday, the 23d of April. The site of the Seminary, (Golden Hill,) has every advantage of elevation, retirement, convenience of access, and beautiful scenery.

In this Institution students will be prepared for admission into College, or for the active duties of life.

The year will be divided into two sessions of *twenty three weeks* each. There will be a vacation in the Spring and Autumn, the former of two, and the latter of four weeks.

TERMS.

Boarding, Tuition, Washing, Fuel and Lights, per session, ...	$80 00
Sen. M. M. Morentin, *Professor of the French and Spanish Languages*, per qr. . . .	8 00

No student will be received for a less period than a session, and the payment to be quarterly in advance.

Each student will furnish himself with a Cot, Mattress, and Bedding.

Money for the use of the students must be deposited with the subscriber, and left at his discretion. B. G. Noble,
Bridgeport, April 2, 1834.

Sonnet.

"And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away."—*Matt.* xxi. 19.

'T is not for finite creatures e'er to know,
And judge the fig tree with nice scrutiny:
Leaves of profession may create a show,
But all their blossoms wither, fade, and die.
So the white sepulchre which holds the dead,
Idea pure of innocence conveys,
And yet within corruption makes her bed,
And every false delusion soon betrays.
But when the omniscient Deity will come,
To prove the virtue of each tree around,
Then none his vigilance shall overcome,
But dread the sentence if no fruit be found:
Thou mere professor in probation's day,
I know you not, depart, depart away!

CHURCH DOCUMENTS.

BISHOP ONDERDONK'S ADDRESS TO THE CONVENTION OF THE DIOCESE OF PENNSYLVANIA.

(*Concluded from page* 696.)

On Tuesday, January 14th, in Christ Church, in this city, I assisted at the consecration to the Episcopate of the Diocese of Tennessee, of the Rev. James H. Otey, D. D.—our venerable Diocesan presiding, and the Bishops of the Dioceses of New-York and New-Jersey being also present and assisting. The excellent brother thus elevated came among us a stranger, and left us bearing with him the friendship and affection of all hearts, for his great personal amiableness and worth, for his unostentatious piety, and for his sound, manly, and uncompromising churchmanship. I trust we may say to our brethren in Tennessee, as Ignatius did of Onesimus to the Church at Ephesus—"Blessed be God, who has granted unto you, who are so worthy of him, to enjoy such an excellent bishop."[*]

I have *ordained*, since our last meeting, three priests and three deacons.

On Whitsunday, May 26, in St. Paul's Church, in this city, I admitted the Rev. James H. Tyng, Deacon, to the holy Order of Priests.

On Sunday, August 4th, in St. Paul's Church, in this city, I admitted Mr. Asa S. Colton to the holy Order of Deacons. This gentleman had been a licentiate in the Presbyterian Church.

On Thursday, November 7th, (Thanksgiving day,) in St. Paul's Church, Bloomsburgh, I admitted Mr. George C. Drake to the holy Order of Deacons.

On Friday, November 8th, in Christ Church, Danville, I admitted the Rev. Isaac Smith, Deacon, to the holy Order of Priests.

On Friday, December 13th, in Christ Church, Reading, I admitted the Rev. Samuel A. McCoskry, Deacon, to the holy Order of Priests.

On Sunday, December 22d, in St. Stephen's Church, in this city, I admitted Mr. Thomas Crumpton to the holy Order of Deacons.

It gives me pleasure to state, that, on the 18th of September, the Rev. Robert Dyce, a Presbyter of the Diocese of Brechin, in the Episcopal Church of Scotland, was received as a Presbyter of the Protestant Episcopal Church in the United States, under the authority of the Diocese of Pennsylvania. Mr. Dyce brought letters of orders from the venerable Bishop Gleig, Primus of his Church, and full testimonials of good character; and he signed the declaration required by the 7th article of the Constitution of the American Episcopal Church. As he left Scotland for the improvement of his health, he did not officiate here, but connected himself with us in order to be ready for such usefulness as opportunity might offer, should he be sufficiently restored in the more southern climes of our land, whither he has departed for the winter and spring.

On Sunday, April 27th, I *instituted* the Rev. Corry Chambers, as the Rector of St. Mark's Church, Lewistown; the certificate required by canon 30, sect. 1, signed by the church wardens, having been delivered to me.

Two *deaths* have occurred among our clergy. The first is that of the Rev. Sansom K. Brunot, a most amiable, zealous, and, while his health allowed, active brother in the Deaconship. The other is that of the Rev. James Montgomery, D. D., known to you, and known to me, as one of the most devoted and most faithful pastors; as one of the most ardent friends of the Church and all her institutions; as one who longed, and prayed, and endeavored, with all his soul, for the extension of "Gospel doctrine, Gospel order, and Gospel holiness." The wise but inscrutable providence of God has removed him to the better world. May our last end be like his!

In last June, I attended the several meetings connected with the affairs of our General Theological Seminary. This institution has a more complete faculty, and a greater number of students, than at former periods. Its funds, however, are still insufficient, and require a continuance of the efforts for their improvement.

I attended, also, at that period, the meeting of our General Sunday School Union; last evening, that of our Diocesan Sunday School Society; and last week that of the Board of the Domestic and Foreign Missionary Society; all which institutions persevere, with unabated zeal, and with much success, in fulfilling the important duties committed to their charge.

On the 18th of last February, there was organized, in this city, the "Bishop White Prayer Book Society." There have been some contributions to its treasury; but the state of affairs in regard to money and business has produced delay in putting it into vigorous operation. It is confidently hoped, however, that it will, ere long, contribute largely to the prosperity and increase of the Church. The Prayer Book, I rejoice to say, is circulating more widely than ever among purchasers, particularly the cheap copies. Several of our clergy are acting with great efficiency in this very useful branch of ecclesiastical business; and I cordially recommend their example to all our brethren.

The Society for the Advancement of Christianity in Pennsylvania, our Diocesan Missionary Institution, whose anniversary I attended on the evening of the Epiphany, had a somewhat larger overplus of money than usual, at the close of the last year; but the pressure in pecuniary affairs has so greatly diminished one of its principal sources of income, that its usefulness will, I fear, be greatly impeded, unless new and more vigorous efforts be made in its behalf. I beg leave, therefore, again to recommend, that, beside the collections in churches, the contributions by auxiliary societies, and the ordinary subscriptions and donations, a subscription book be circulated, in such of our congregations as are able and willing to give largely, for greater sums than are bestowed in these ordinary methods, and payable annually for three years. Some measure of this sort is highly expedient, to increase the efficient action of the society; nay, I fear it may be necessary in maintaining its present operations.

Fourteen missionaries are now in the employ of the society.

1. Rev. William Bryant, at Moyamensing, Philadelphia county.
2. Rev. Christian F. Cruse, at Manayunk, Philadelphia county.
3. Rev. George C. Drake, minister of St. Paul's, Bloomsburg, and missionary at Jerseytown and Sugarloaf, Columbia county.
4. Rev. Lyman N. Freeman, at Brownsville, Fayette county, and Pike Run, Washington county.
5. Rev. Bennet Glover, at Erie and Waterford, Erie county.
6. Rev. Raymond A. Henderson, Assistant Minister of the Swedish Churches, and Missionary at Hamiltonville, and other places in Philadelphia county.
7. Rev. William Hilton, Rector of Christ Church, Allegheny, and Missionary at Freeport, Armstrong county.
8. Rev. George Kirke, at New-London X Roads, and West Marlborough, Chester county.
9. Rev. Samuel T. Lord, at Athens, Towanda and Troy, Bradford county.
10. Rev. Samuel Marks, at Montrose, New Milford, and Springville, Susquehanna county, and Pike, (Wyalusing Creek,) Bradford county.
11. Rev. George Mintzer, at Douglassville, (Morlattin,) Robeson, and in the Forest, Berks county.
12. Rev. Joshua M. Rogers, at Easton, Northampton county.
13. Rev. Isaac Smith, Rector of St. James', Muncy, and Missionary at Danville, Columbia county, and Sunbury, Northumberland county.
14. Rev. Nathan Stem, Rector of St. Stephen's, Harrisburg, and Missionary at Thompsontown, Juniata county, and Middletown, Dauphin county.

The Rev. Messrs. Beasley and J. H. Tyng have ceased to be in the service of the society; as also the Rev. Mr. Selden, who has left the Diocese.

At the several missionary stations I visited, I found the missionaries actively and usefully employed; and likewise the other clergy in their respective parishes. And I have every where received the kindest and most affectionate hospitalities.

By canon 9, sect. 9, passed in October, 1832, it is declared that a candidate for orders, who does not, within three years from the time of his admissson as such, "apply to have his first and second examinations held," shall "cease to be a candidate"—"unless the Bishop, for satisfactory reasons to him assigned, shall allow him further time." There are several candidates in this Diocese who have been such more than three years, but have not applied to have either of their examinations held. They are hereby notified, that the canon mentioned will reach their cases in October, 1835.

There are parishes in the Diocese which I do not include in my visitations, as in consequence of various untoward circumstances, the congregations appear to be extinct, and to have no further claim on my services. I mention this, to account for the omission of the names of several parishes in this and some of my former addresses to you, and the probable omission of others in future. Whether an amendment of the Constitution may be proper, not to interfere with the legal existence of such corporations, nor to deprive them of the right of attending in this body, by their deputies, or of any other benefit which may further their possible resuscitation, but to take from the right of voting in the Convention, while their existence is merely nominal, or theoretical, or constructive, I leave to your judgment.

I have gone through with the several topics relating to ecclesiastical business that have occurred to me. One, however, of a different sort remains. It is the continued health, and the activity uncommon at his age, of our venerable Father in God—the centre of our affections, and of those of our whole Church. No individual perhaps on earth is personally connected with so many circumstances of deep interest. For nearly half a century he has been the living link between two churches, the Church of England and the American Episcopal Church. For nearly three quarters of a century, he has been the living link between the successive generations of men in active life, who, at the beginning of that period, were prominent in the affairs of our Church, or have since become such. All our Bishops but one, since the succession was obtained, and all our present Bishops, received their commission at his hands. He has been the Senior Bishop of our Church more than thirty-eight years: and he sits among his Episcopal compeers, as did St. John, surrounded by younger brethren only in the Apostolic office; all the other first incumbents, and many others later in their consecration, having been removed from their earthly labors. He was the friend and pastor of Washington, and a chaplain to Congress at an early period. Once, he was the only Episcopal clergyman in Pennsylvania; now, about seventy acknowledge him their Diocesan. His personal character is unstained, his official character admired and venerated. Strangers ask to see him—and young children are brought into his presence, that they may be able to say, at future periods, that they have been taken by the hand by Bishop White. I am sure that the hearts of all of you, my brethren, unite with mine in the prayer, that God will still "remember for good" his aged and faithful servant.

H. U. Onderdonk.

Philadelphia, *May* 20, 1834.

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[*] Ignat, Epist. Ephes., sect. 1.

DOCTRINAL.

For the Churchman.

The idea generally prevails that Episcopalians who maintain the indispensable necessity of a duly constituted ministry to the outward being of the visible Church, are uncharitable and unkind to Non-Episcopal denominations; and that the Episcopal is the *only one* among Protestant denominations which is strenuous or exclusive on the point of *ministerial authority*, derived by regular transmission from the great Head and Founder of the Christian religion. To counteract this unfounded and erroneous impression, and to show that the Episcopal is not more exclusive on *points of external order* than the Presbyterian Church, I propose, with your permission, to occupy a moderate portion of the columns of the Churchman for a few successive numbers, with extracts from a work written a few years ago, with distinguished ability, by a Presbyter of the Protestant Episcopal Church.

In preparing these extracts for the press, I am not conscious of being influenced by any other motive than a sincere desire for the diffusion of correct sentiments on a subject confessedly of great importance, and upon which there prevails even in our denomination, a most culpable and lamentable degree of ignorance. And also to show by the most conclusive testimony, that however unkind and uncharitable the Episcopal Church may be supposed to be, for maintaining the principle of "No Bishop, no Church," the Presbyterian Church is no less so in maintaining the kindred principle of the *exclusive authority* of *Presbyterial ordination.* I am well aware that on this as well as on many other points, *individuals* connected with the Presbyterian Church in this country have run rampant. I speak not, therefore, of the sentiments of such individuals, but of the sentiments of the "Presbyterian Church," as an organized body, and as they are embodied in her authorized standards. The truth is, Mr. Editor, that both the Episcopal and Presbyterian Churches, so far as their sentiments can be gathered from their authorized and official acts, consider the doctrine of a duly constituted and transmitted ministry as lying at the foundation of the Christian Church: and the real difference of opinion between them is, as to whether the ministry was originally constituted in *one* or *three* orders. A careful perusal of these "extracts" will enable your readers to judge accurately for themselves of the truth of what is herein stated.

A Churchman of New-York.

EXTERNAL ORDER.

Extensive currency has been given to very inaccurate ideas in relation to the External Order of the Christian Church.

The subject is highly important, and it will be impossible to place it in a just point of light, without descending to considerable minuteness of discussion.

The advocates of Episcopacy have, certainly, no small reason to complain of the unfair treatment which they have received. Their principles have been greatly misrepresented, and are now very far from being correctly understood. Let me beseech your indulgence, while I endeavor to do them a little justice. Repeated explanations have, indeed, been already given; but they have been almost entirely disregarded.

I propose to institute a full comparison between the language and principles of our respective societies on the subject of External Order. It will appear, I think, from the detail into which I shall enter, that the Presbyterial doctrine on this subject is much more strict and exclusive than the Episcopal doctrine. It will appear also, that the defenders of the Church, in the allowance which they make for error, carry their charitable ideas to an extent to which their opponents utterly refuse to follow them.

Let me entreat the candid Presbyterian to accompany me in an examination of the standards of the religious society to which he belongs, and of the writings of some of its most distinguished members.

1. *There is a visible society, called the Church, instituted by* Christ *and his apostles, of which all men are commanded to become members.*

This is the Presbyterial doctrine. Indeed it is a doctrine which we meet with in every part of the sacred writings. The whole language of Scripture supposes the existence of an outward or visible Church. Take a few examples—"Feed the Church."[a] "Tell it unto the Church"—"if he neglect to hear the Church."[b] "God hath set some in the Church: first, apostles; secondarily, prophets; thirdly, teachers."[c] "Give none offence to the Church of God."[d] "The Lord added daily to the Church such as should be saved."[e]

It is clear, then, that there is an outward or visible society called the Church, and that this society is of divine institution. So plainly is this doctrine recorded in the sacred volume, that Christians almost unanimously subscribe to it. Authorities need scarcely be quoted to show that such is the language of the Presbyterial society; but as I wish to prove every thing that I state, in reference to those who may not be aware of what their own religious articles say on the subject of External Order, I must beg you to excuse the tedious detail which it will render necessary.

"The visible Church is the kingdom of the Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation."

This is the express language of the Westminster Confession of Faith, which the Presbyterian Church, and the Associate Reformed Church in the United States, have adopted as their standard of doctrine.[f]

The Confession of Faith of the Reformed Church in the Netherlands, which is the standard of doctrine of the Reformed Dutch Church in North-America, speaking of the visible Church, uses the following language—"Out of it there is no salvation." "No person, of whatsoever state or condition he may be, ought to withdraw himself, to live in a separate state from it; but all men are in duty bound to join and unite themselves with it, maintaining the unity of the Church, submitting themselves to the doctrine and discipline thereof." "All those who separate themselves from the same, or do not join themselves to it, act contrary to the ordinance of God."[g]

The same language is held by Presbyterian authors. You expressly describe the visible Church as "that *household* of God to which his gracious promises and his life-giving spirit are vouchsafed."[h] The Editor of the Christian's Magazine enters into a long and systematic argument to prove the existence of one Catholic visible Church—"the kingdom of the Lord Jesus Christ upon earth, where he has deposited his truth, and instituted his ordinances."[i]

2. God *has established a ministry in the Church, which he has made essential to its existence.*

Clergymen are ambassadors of heaven.[k] They are stewards of the mysteries of God. They are ministers of Jesus Christ.[l] It is not sufficient to form a Church that there be a body of people united by the profession of the same faith, and holding communion with one another. There must be agents commissioned of God, having authority to sign and seal, to bless and absolve, in his name.

Such is the Presbyterial doctrine.

"Unto this Catholic visible Church Christ hath given the ministry, oracles, and ordinances of God, for the gathering and perfecting of the saints in this life to the end of the world."[m] "The Lord Jesus, as King and Head of his Church, hath therein appointed a government in the hand of Church officers, distinct from the civil magistrate." "To these officers the keys of the kingdom of heaven are committed; by virtue whereof they have power respectively to retain and remit sins, to shut that kingdom against the impenitent, both by the word and censures; and to open it unto penitent sinners, by the ministry of the Gospel, and by absolution from censures, as occasion shall require."[n]

Attend to the language of Calvin—"Neither the light nor heat of the sun, nor meat and drink are so necessary to nourish and sustain this present life, as the office of the apostles and pastors is necessary to preserve the Church."[o]

But let me refer you to a modern authority, on which you bestow very high praise. "Her ministry enters into her very being. Had the ministry ever been destroyed, the Church would have been destroyed too."[p]

The doctrine, that a ministry is essential to the existence of the visible Church, may be proved to be the Presbyterial doctrine by the following short process of reasoning.

We can be admitted into the Church only by the sacrament of baptism.[q] It follows, that the Church cannot exist without baptism; otherwise there may be a society without the possibility of members; which is a contradiction. What is a society, but an organized collection of individuals? What is a Church, but an organized collection of Church members? To say, then, that there may be a Church without baptism, is to say that there may be an organized collection of Church members where there cannot possibly be a single Church member. Baptism, of course, enters into the very being of the Church. But baptism can be administered only by a clergyman lawfully ordained.[r]

The Church cannot exist without baptism; there can be no baptism without a ministry; of course there can be no Church without a ministry.

But, independently of this process of reasoning, it is the undoubted doctrine of the Presbyterial standards, and of Presbyterial authors, that a ministry, divinely commissioned, lies at the very foundation of the visible Church.

3. *An external commission is necessary to constitute a minister of* Christ.

It is not sufficient to justify a man in entering upon the sacerdotal office that he fancies himself to be internally called to the work. He must be outwardly set apart, ordained, or consecrated, by imposition of hands. What would be the consequence if persons, imagining themselves qualified for the ministration of holy things, were at liberty, without further ceremony, to assume the clerical character? The Church, it must be immediately seen, could not exist under such circumstances. She would be overrun with clergymen totally unfit, both as to knowledge and as to character, for their sacred function. No society, indeed, can exist without the power of judging of the qualifications of its officers. The language of Scripture, on this subject, is accordingly very explicit. "No man taketh this honor unto himself, but he that is called of God, as was Aaron."[s] Now, Aaron was visibly consecrated, or set apart to his office. So, therefore, must every Christian minister be set apart. Further—Even our blessed Saviour "glorified not himself to be made a High Priest."[t] He entered not upon his public ministration until he had received a regular external commission. Who, then, shall undertake to officiate in his Church without a similar commission? Of the internal or spiritual qualification of our blessed Saviour for the work of the ministry there could be no doubt. For what purpose, then, did he submit to an external ordination, but that he might set an example for the instruction and government of all succeeding ages? They, who undertake to act as clergymen upon the mere strength of a supposed internal call, not only violate the express command of Scripture, but make themselves wiser than the divine Head of the Church himself.[u]

On this subject the Presbyterial standards speak a very decided language. "There be only two sacraments ordained by Christ our Lord in the Gospel, that is to say, baptism and the supper of the Lord; neither of which may be dispensed by any but a minister of the Word, lawfully ordained."[x] "No man ought to take upon him the office of a minister of the Word without a lawful calling." "Ordination is always to be continued in the Church." "Ordination is the solemn setting apart of a person to some public Church office." "Every minister of the Word is to be ordained by imposition of hands and prayer, with fasting, by those preaching Presbyters to whom it doth belong."[y]

Such is the language of the Westminster Divines, and of the General Assembly of the Church of Scotland. It is the true Presbyterial doctrine relative to outward ordination. We meet with it expressly and repeatedly in your Letters—"None are regularly invested with the ministerial character, or can with propriety be recognised in this character, but those who have been set apart to the office by persons lawfully clothed with the power of ordaining." "We suppose that ruling Elders and Deacons are not authorized to labor in the word and doctrine, or to administer either of the Christian sacraments."[z]

(*To be continued.*)

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[a] Acts xx. 28. [b] Matt. xviii. 17. [c] 1 Cor. xii. 28.

[d] 1 Cor. x. 32. [e] Acts ii. 47.

[f] Presbyterian Confession of Faith, chap. xxv. sect. 2. Constitution and Standards of the Associate Reformed Church, pp. 145, 146.

[g] Confession of Faith of the Reformed Church in the Netherlands, Article xxviii.

[h] Letters, p. 342.

[i] Christian's Magazine, vol. i. pp. 57—73.

[k] 2 Cor. v. 20. [l] 1 Cor. iv. 1.

[m] Presbyterian Confession of Faith, chap. xxv. sect. 3. Constitution and Standards of the Associate Reformed Church, p. 147.

[n] Ib. chap. xxx. sect. 1, 2. Ib. pp. 164, 165.

[o] Calvin's Institutes, Book IV. chap. iii. sect. 2.

[p] Christian's Magazine, vol. i. p. 219.

[q] "Baptism is a sacrament ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible Church, but also," &c. Presbyterian Confession of Faith, chap. xxviii. sect. 1.

"Sacraments put a visible difference between those that belong unto the Church, and the rest of the world." Ibid. chap. xxvii. sect. 1.

By the sacrament of baptism we are admitted into the Church; and the sacraments distinguish those who belong to the Church, from those who belong to the world. Of course baptism is the *only* mode of admission into the Church: for, if there be any other mode of admission, it cannot possibly be said that the sacraments distinguish the world and the Church from each other.

[r] "There be only two sacraments ordained by Christ our Lord in the Gospel, that is to say, baptism and the supper of the Lord: neither of which may be dispensed by any but a *minister of the Word, lawfully ordained.*" Presbyterian Confession of Faith, chap. xxvii. sect. 4.

[s] Heb. v. 4. [t] Heb. v. 5.

[u] No person, certainly, should enter upon the sacred office unless he believes himself to be drawn to it by the Holy Ghost. This is the express doctrine of our venerable Church. All who apply for orders are required to declare that they consider themselves called by the Holy Spirit to the work of the ministry. But then it is not left to an individual to judge for himself. There is a tribunal which is to inquire into the fitness of candidates. When a person is considered by this tribunal as possessing the requisite qualifications, he is to be solemnly set apart by a regular ordination; the ordaining Bishop acting as the minister of Christ, and thus conveying the sacerdotal office from our blessed Saviour himself, the divine Head of the Church, and the source of all power in it. The necessity of an outward ordination arises from its being prescribed in Scripture; and the reason of the prescription must immediately present itself to any one who will recollect that, without suitable provision for the appointment of proper officers, no society, civil or ecclesiastical, could possibly subsist.

[x] Presbyterian Confession of Faith, chap. xxvii. sect. 4. Constitution of the Associate Reformed Church in North-America, p. 154.

[y] The form of Presbyterial Church government agreed upon by the Assembly of Divines at Westminster; examined and approved, anno 1645, by the General Assembly of the Church of Scotland.

In the Constitution and Standards of the Associate Reformed Church in North-America, this language of the Westminster Divines, and of the General Assembly of the Church of Scotland, is adopted, word for word. Constitution and Standards, p. 497.

[z] Letters, pp. 8, 9.

PRACTICAL.

THE DUTY OF SUPPORTING THE MINISTRY.

We can now point to *several* brethren in the ministry, who are holy men of God, warmly devoted to the cause of Christ, who have been instrumental in awakening and converting many precious souls, who are dragging out a life of poverty, and have the mortification of seeing their children deprived of the privileges of those around them, with no earthly prospect before them but that of hard labor for a support;—and these very men are at this time preaching several times a week, *not* at the expense of the congregations to whom they minister in holy things, *but* at the expense of their own families, who, by the *parsimony* of the Church, are deprived of the benefits which would result from their devoting the whole of their time to the promotion of their temporal interests. Thus, we know those who labor all the day long in their corn, tobacco, or cotton fields, and then prepare their discourses at night, when they are fatigued by the labors of the day, and their more wealthy brethren with their families are enjoying sweet repose. Ay, we know those who are sinking into untimely graves by such unreasonable exertions—but such is their love for Zion, that if their brethren will neglect them, they will not neglect her interests. These men evince the true spirit of the Gospel, and count their lives not dear unto them, that they may win Christ, and they prove that they are influenced by the best of motives. But what shall be said of those who see these holy men of God pining away under the influence of disease and poverty, brought upon them by their exertions to promote their spiritual interests and those of their children, when they have neglected to minister to their temporal wants. We would not be harsh—we would not be severe; indeed, did we consult our own interests alone, we perhaps would be *silent.* But, occupying as we do, a prominent station before the Church, and possessing the means of at least *attempting* a reformation, we can no longer continue in silence on this *distressing* subject; and we must assert to all who are in the habit of attending the ministry of the word without aiding those who deliver the messages of God unto them, that they are living in sin; for they habitually violate a plain command of God, who has enjoined upon all to administer to the temporal wants of those who labor among them in word and doctrine. Who that is acquainted with his Bible, does not know that it is ordained of heaven, that they that preach the Gospel shall live of the Gospel. And who that is endowed with common sense, does not know that the preacher's time is as valuable to him as the time of any other man. O, but, says an objector, I lose the same time the preacher does. It is true he often goes to church, but so do I. But, Sir, do *you* spend hours every day in preparing for the exercises as he does? We presume not; and if you were obliged to do so, you would take quite a different view of the subject, and think it but right that those for whom you labored should remunerate you for your lost time.—But, says another, it is the preacher's duty. True, but it is equally your duty to administer to his wants—God calls no man to labor for your benefit at his own expense; and if you neglect to do your duty, to God you shall yet answer for it, even in that day when this world will be consumed. But, says one, I do give for the support of the ministry. If you do your duty in this matter, we have nothing to say; but let all such remember that God makes it their duty to put into his treasury *a tenth* of all they make, for the promotion of the interests of his kingdom.—Alas! how few come to this rule.

To be plain, we say our more wealthy ministers, we fear, have sinned in this respect. They preach for nothing; thus they set a bad example before the people—tempt them to refuse to support their more indigent brethren, who probably, if they were properly treated, would be much more useful to the Church than themselves.—They also, we contend, pervert the order of God's house, and prevent the advancement of the general interests of the cause of Christ; and we can assure them, that their preaching all their lives for nothing, will constitute but a poor apology for tying the hands of others, when at the great day they shall render an account of their stewardship. We are thus plain, because duty requires it; we urge the necessity of a speedy and thorough reformation, and seriously advise all our brethren in the ministry no longer to preach to those societies who are able, but will not aid in their support. If our ministers labor for nothing, let it be among those Christians who *cannot* pay, or among those who make no pretensions to Christianity, and consequently do not profess to be bound by its requisitions: and if God blesses their labors, the presumption is, that by laying the truth before them when they become converted, they will attend to that plain duty which has been so much neglected by their predecessors.—*Revivalist.*

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